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WRITINGS

OF

JOHN JEWELL,

BISHOP OF SALISBURY.

Died 1571.

FIRST AMERICAN EDITION.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION.

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ADVERTISEMENT

TO THE AMERICAN EDITION.

The valuable work here presented to the Christian public is a reprint of the London edition,* and comprehends the most valuable writings of the English Reformers. Their excellence has been generally appreciated, and their republication in the United States, where they are rarely to be met with, must be regarded as an auspicious event, as it may serve to diffuse and perpetuate those principles, in support of which the blood of the martyrs was shed, and for which the American Church is again called to contend. In presenting an exact reprint of the English edition, the Presbyterian Board of Publication do not wish to be considered as concurring in every form of expression or shade of sentiment to be found in these volumes. Their object is to present the Reformers as they appeared in their own writings, at a time when the church was just emerging

* By the London Tract Society.

75737

from papal darkness. Still they appreciate the sound argument, evangelical doctrine and fervent piety which generally characterize their religious writings and can commend them to the discriminating reader.

It affords the Board unfeigned pleasure to state, that they have been encouraged to engage in this enterprise, by the liberality of an esteemed friend who has engaged to assume the entire expense of stereotyping the work. The sum requisite to accomplish this was more than *Five Thousand Dollars.*

The whole work is comprised in *Twelve* volumes, although each volume is complete and distinct in itself.

As the reader may be anxious to know upon what principles the English edition was prepared, the following information on the subject is extracted from the Postscript to that edition.

"The following particulars will explain the manner in which this work has been carried through the press. The pieces contained therein are without abridgment, unless where expressly mentioned. There are a few omissions which are necessary in a publication intended to be generally circulated, and to be useful at the present day. In other editions, the obsolete spelling has been laid aside, the

same plan is pursued in the present publication; the involved construction of sentences, common in writers of that period, has also been removed. Those words which have become unintelligible or offensive, are exchanged for others, or are explained by notes when it is desirable that they should be retained. These variations, if they may be so called, were as necessary to render this work generally useful, as the adoption of modern orthography. The utmost care has been taken that the meaning of the author should be strictly preserved, and the various pieces have been collated with the best and earliest editions, or with manuscript copies. This has been done, that the meaning of the author might be given as nearly as possible, not from the first editions being the most correct, as they often abound with errors, for which the hurried or careless manner in which they were for the most part passed through the press, will readily account. The present reprints, it is believed, will be found to present the most correct text of these writers that has hitherto appeared. More than half of the pieces included in this collection, have not been reprinted since the sixteenth century, and a considerable portion is now printed for the first time."

The Volumes included under the title of

The British Reformers may be arranged in the following order:

Volume 1. Wickliff to Bilney.
2. Tindal, Frith, and Barnes.
3. Edward VI., Parr, Balnaves, &c.
4. Latimer.
5. Hooper.
6. Bradford.
7. Ridley and Philpot.
8. Cranmer, Rogers, Careless, &c.
9. Knox.
10. Becon.
11. Jewell.
12. Fox, Bale and Coverdale.

By order of the Executive Committee.

Wm. M. ENGLES, Editor.

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LIFE OF JOHN JEWELL,

Bishop of Salisbury.

John Jewell was born May 24th, 1522, at Buden, in the parish of Berry Nerber, in the north of Devonshire. His father was of an ancient family, but not wealthy, and having ten children, John, the youngest son, was indebted in early life to some benevolent friends for the assistance which enabled him to pursue his studies. He received the rudiments of education at several schools; in the last of these, Barnstaple, he had for his school-fellow Harding, who afterwards was his most zealous and bitter antagonist.

Jewell was of an amiable disposition; at an early age he gave indications of great talent, and an earnest desire for knowledge. When thirteen, he was entered at Merton college in Oxford, where his first tutor was a Mr. Burrey, "a man meanly learned, and somewhat tainted with popery." This tutor having another pupil, committed Jewell to the care of Parkhurst, afterwards bishop of Norwich, then of Merton college, "who being desirous, with all other wholesome learning, to season his tender years with pure religion, took occasion often before him to dispute with Burrey about controverted points; and intending to compare the translations of the bible by Coverdale and Tindal, gave him Tindal's to read, himself overlooking Coverdale's. Thus he early brought his pupil to a close acquaintance with the scriptures. During this collation, Parkhurst observed such indication of talent in Jewell, that he exclaimed, "Surely, Paul's cross will one day ring of this boy," a presage which was fully realized in the event.

While Jewell was at Merton college the plague broke out at Oxford, in consequence of which he removed to Croxham, where, by lodging in a low, damp room, and pursuing his studies in the night with too much ardour, he caught a cold, which settled in his limbs, and affected him with a lameness that attended him to his grave. In August, 1539, by the interest of his friends, he was removed to Corpus Christi college, where he met with encouragement, but also experienced the effects of envy from some of his fellows, who often suppressed his exercises, substituting others more resembling their own. In October 1540, Jewell took his first degree with very great applause. He continued to prosecute his studies with increased vigour, beginning at four in the morning, and continuing till ten at night, needing some person to remind him of his necessary food. His reputation for learning was such, that Mr. Parkhurst committed his own son to the care of his former pupil for a time, till Serles, vicar of St. Peter's, Oxford, a

zealous enemy to all innovation, succeeded in separating them. We are told that he was alarmed at Jewell's design to instruct his pupil in Greek, the study of which was then considered almost a certain proof of heresy. The college appointed Jewell reader of humanity and rhetoric, which duty he discharged with much ability; but his example taught far more than any precept. He read many ancient authors, and was accustomed to write something every day, often saying, "Men acquired learning more by frequently exercising their pens, than by reading many books." He endeavoured to express himself with fluency, neatness, and force of argument, rather than by flowery expressions, or well turned periods. "His only recreations from study were studious," his time being spent either in giving instruction, disputations, or in meditating upon what he had learned.

In 1544, Jewell commenced master of arts, the expense being defrayed by Parkhurst who then held the valuable rectory of Cleve, in Gloucestershire. He often invited Jewell and other scholars to his house, where he entertained them liberally, and seldom dismissed them without presents. One time especially, he came into their chamber early in the morning, and seizing their purses said, "What money, I wonder, have these miserable beggarly Oxonians." Finding them "pitifully lean and empty, he stuffed them with money till they became both fat and weighty."

After the accession of Edward VI. the Reformation proceeded more regularly, and with greater rapidity. Peter Martyr was invited from Germany, and settled as professor of divinity at Oxford. Jewell profited much by this appointment, and with the help of short-hand characters, which he invented, was able to take down nearly the whole of the lectures. In May, 1549, Martyr was interrupted in his lectures by Dr. Smith, a bigoted papist; a tumult arose, and Martyr challenged Smith to a regular public disputation. Smith, however, fled to Scotland, but some other popish doctors accepted the challenge, and a sharp disputation ensued respecting the Lord's Supper. It was conducted with some regularity; being committed to writing by Jewell, it was afterwards published, and is appended to the English translation of Martyr's Common Places. It has also been printed by Fox, and in other forms.

In 1551, Jewell took his degree of bachelor of divinity, when he preached a Latin sermon, from 1 Peter, iv. 11. "If any man speak, let him speak as the oracles of God," &c. At this time he took a small living near Oxford, called Sunningwell, more from a desire to do good than for the salary, which was but small. He walked thither once a fortnight, on foot, though with some difficulty, from his lameness. He also preached publicly and privately, both in his own college and in the university. His abilities now procured him many friends, one of whom named Curtop, a fellow of his own college, allowed him forty shillings a year, then a considerable sum. Another

person named Chambers, who was intrusted with the distribution of moneys collected in London to assist poor scholars allowed him six pounds a year for the purchase of books.

These "halcyon days of peace" were soon terminated. Jewell was one of the first who felt the effects of the accession of Queen Mary, being expelled from his college by the fellows, upon their own authority, before the laws were passed for the restoration of popery. The charges against him were, 1. That he was a follower of Peter Martyr. 2. That he had preached contrary to popery. 3. That he had taken orders according to the recent laws; which, however, still remained in force. His principal offence in reality appears to have been, his refusal to be present at the mass. That Jewell's character and conduct were blameless appears from the testimony of Morwen, the president of the college, who said, "I should love thee, Jewell, if thou wert not a Zuinglian. In thy faith I hold thee a heretic, but surely in thy life thou art an angel! Thou art very good and honest, but a Lutheran!" A stronger commendation cannot be desired. It is probable that some personal feeling occasioned this prompt expulsion of Jewell. Dr. Morwen, and two of the fellows, had been suspended and imprisoned for a short time in 1552, by order of the council, for not using the protestant service book. During their suspension Jewell was appointed to govern the college.

The following is a translation of Jewell's farewell:—

"In my last lectures I have imitated the custom of famished men, who when they see their meat likely to be suddenly and unexpectedly snatched from them, devour it with the greater haste and greediness. For whereas I intended thus to put an end to my lectures, and perceived that I was like forthwith to be silenced, I made no scruple to entertain you, contrary to my former usage, with much unpleasant and ill prepared discourse; for I have incurred, I see, the displeasure and hatred of some, but whether deservedly or no, I leave to their consideration. This I am sure of, that those who have driven me from hence, would not suffer me to live any where if it were in their power. But as for me, I yield to the times, and if they can derive any delight to themselves from my calamity, I hinder them not from it. But as Aristides, when he went into exile and forsook his country, prayed that they might nevermore think of him; so I beseech God to grant the same to my fellow-collegians, and what can they wish for more? Pardon me, my hearers, if it grieve me thus to be torn against my will from that place, where I have passed the first part of my life, where I have lived pleasantly, and have been in some honour and employment. But why do I thus delay to put an end to my misery by one word? Wo is me,—with my extreme sorrow I at last speak it—that I must say, Farewell my studies, farewell to these houses, farewell thou pleasant seat of learning, farewell to delightful conversation with you, farewell young men, farewell lads, fare-

well fellows, farewell brethren, farewell ye beloved as my own eyesight, farewell all—Farewell."

Jewell was now reduced to poverty and distress, but for a time found shelter in Broadgate Hall, where many scholars resorted to him, and the society, by which he had been expelled, began to lament his loss. Of this they were reminded by Dr. Wright, archdeacon of Oxford, who when the deacon bragged that their college alone had kept their treasure and Romish ornaments during the late reigns, told them they had done so indeed, but, they had lost a *jewel* far more precious than any they had preserved.

By the influence of some friends, Jewell was appointed orator to the university. In this capacity he was soon after called to write a congratulatory address to the new queen. In expressing it he imitated the sentiments of the Roman Senators on the death of Augustus, and the accession of Tiberius.* He managed this with much ability, alluding also to the queen's promise to the men of Norfolk and Suffolk, that she would not change the religion established by the late king. It is recorded, that while Jewell was reciting this address to Dr. Tresham, the vice chancellor, the great bell of Christ Church, which the latter had caused to be re-cast, and had christened a few days before, according to the popish ritual, by the name of Mary, began to toll. Hearing this call to his beloved mass, the doctor exclaimed, "O delicate and sweet harmony, O beautiful Mary, how musically she sounds, how strangely she pleases my ears!" and Jewell's pen was forced to give place to the tinkling of this new lady.† Jewell, about this time, was one of the notaries appointed to assist Cranmer at his trial.

In these difficulties, Jewell went on foot to Cleve, to obtain Parkhurst's advice and assistance, but found he had left the country on the restoration of the mass. Poor Jewell was forced to return to Oxford, where he arrived almost dead from the fatigue of a long journey on foot, in bitter cold and snowy weather.

Two short letters, written by Jewell to his tutor Parkhurst, soon after the accession of Queen Mary, when the latter had been deprived of his benefice, and was in concealment, may interest the reader. The originals are in Latin; the first was dated October 15. "My Parkhurst, mine own Parkhurst, what may I suppose that you are doing at the present time. Are you dead or alive? Are you weeping (in fletu) or in the Fleet (fleto.)‡

* Skilfully uniting congratulations with expressions of regret.

† We learn from Fox that among other inducements to persuade his students to return to popery, Tresham promised them a valuable set of popish vestments, and "the lady bell of Bampton, which should make the sweetest ring in England."

‡ The Fleet prison, where many of the protestant ministers already were confined. This sort of play upon words was then common, even in the most serious compositions.

Assuredly, the equanimity of your mind ever was such that I cannot doubt but you account all these afflictions, whatever they are, as for good.—News with us there is none. Of old things there is too much. Unless it be troublesome to you, write I beseech you what is become of Harley,* how your own affairs stand, what you hope, and what you fear."

In another letter, dated 22d October, he writes, "Parkhurst, what shall I now write to you, or rather why should I be silent? I have now for a considerable time desired to know what you are doing, what you have done, and where you are. Although Cleve be taken from you, and all other matters are changed, yet I trust that your mind can neither be taken away nor changed."

Jewell's adversaries now combined to effect his destruction. Marshall, dean of Christ Church, who had changed his religion twice already, and did so again afterwards, felt Jewell's conduct to be a reproof to himself, and by the newly appointed inquisitors, sent a list of popish doctrines to which he was commanded to subscribe, upon pain of suffering the penalties of heresy. Jewell, "brought into such straits, having no other counsellors in this heavy encounter than horror without, and frailty within," being allowed no time or opportunity to consult his friends, or to consider the subject, took the pen, and saying, "Have you a mind to see how well I can write?" hastily subscribed his name in St. Mary's Church. But this did not mitigate the rage of his enemies. They knew his affection for Peter Martyr, and would be satisfied by nothing but his life. Jewell's case was now most lamentable, his friends forsook him on account of his sinful compliance, while his enemies pursued him like a wounded deer. In a critical moment he resolved to flee for his life. This resolution was taken just in time. Had he remained in Oxford another night, he would not have been suffered to escape, or had he followed the direct road to London, he would have been overtaken and brought back! But he missed his road, so that the pursuers were disappointed. He was found by Augustine Bernher, Latimer's faithful friend and attendant, lying upon the ground, almost dead with vexation, weariness, and cold. Bernher set him upon his own horse, and conveyed him to Mrs. Warcup, who was a zealous friend to the protestants, and to whom several of the letters of the martyrs are addressed. She entertained Jewell for a time, and then had him conducted in safety to London, where he lay concealed until he escaped to the continent by the assistance of sir Nicholas Throgmorton, who supplied him with money, and procured him a passage.

Jewell arrived in safety at Frankfort, where he found several of his former friends, and other protestant exiles, by whom he

* Bishop of Hereford; he was deprived, and lived in concealment. He died near the end of Queen Mary's reign.

was received with much kindness. They rejoiced at his coming, which was unlooked for on account of his subscription to the doctrines of popery. They advised him publicly to confess his error; this he did openly before the congregation on the next Lord's day, after preaching a most excellent sermon, saying, "It was my abject and cowardly mind, and faint heart, that made my weak hand commit this wickedness." Having uttered these words with many tears, he offered up a fervent prayer to God almighty for his pardon, and afterwards besought the forgiveness of the church. All present were deeply affected, and ever afterwards esteemed him the more for his ingenuous repentance.

His biographer observes, "It is an easy thing for those that were never tried, to censure the frailty of those who have truckled for some time under the shock of a mighty temptation; but let such remember St. Paul's advice, 'Let him that standeth take heed lest he fall.' This great man's fall shall ever be my lesson, and if this glistening *jewel* were thus clouded and foiled, God be merciful to me a sinner."

Jewell had not been long at Frankfort when he was invited by Peter Martyr to come to him at Strasburg. Martyr was then settled there, having with some difficulty obtained permission to withdraw to the continent. Many at Oxford desired to proceed against him, but he had been invited to England upon the public faith. The restoration of popery pained him very deeply; hearing the students called to mass, and the tinkling of the sacring bell, used in that service, he exclaimed, with a sigh "That little bell overturns all my instructions." Four years afterwards the remains of Martyr's wife were taken from the grave by order of Cardinal Pole, at the procurement of Dr. Marshall, and buried in a dunghill!"*

Martyr felt much esteem for Jewell, and, having persuaded him to come to Strasburg, kept him as an inmate in his family. Jewell was serviceable in the preparation of Martyr's comment on the book of Judges, and was accustomed to read to him every day from the fathers, particularly Augustine, with whose works they both were much delighted. Grindal, Ponet, Sandys, and other eminent English protestant divines, then resided at Strasburg.

At this time Martyr was invited by the senate of Zurich to fill the office of Hebrew professor and expositor of scripture. He was accompanied by Jewell, who found Pilkington and several more of his exiled countrymen residing there. These exiles found a kinder reception among the Helvetian divines than among the Lutherans. The painful disputes respecting the sacrament had so embittered the minds of the latter, that

* After the accession of Queen Elizabeth, they were restored to a more honorable place of sepulture, and mixed with the remains of St. Frideswide, that if popery were again restored, they might be secure from insult.

they treated the English exiles with much harshness, notwithstanding the interference of Melancthon in their favor. Those in Switzerland were chiefly supported by some London merchants, till Gardiner discovered their benefactors, whom he fined and punished, threatening that he would soon "make the exiles eat their fingers' ends for hunger;" this fate was, however, averted by the liberality of those who had afforded them protection. At this time Jewell appears to have visited Italy, and at Padua he contracted a friendship with Scipio, a gentleman of Venice, to whom he afterwards wrote respecting the council of Trent. During the four years of his exile, Jewell studied diligently, and consoled his companions; often saying, that while their brethren at home endured such bitter tortures and horrid martyrdoms, they could not reasonably expect to be at ease: but concluding always, "These things will not last for an age." When the troubles arose at Frankfort respecting the use of the English liturgy, Jewell endeavored to promote peace, though without success.

Queen Mary died on the 17th November, 1558, when Jewell and other English exiles hastened home. On their arrival they found affairs in much disorder, but tending rapidly to a revival of the reformation.

Without entering minutely into the history of that period, it may be stated, that during the life of her sister, Elizabeth had conformed outwardly to the Romish religion: but her attachment to the protestant faith was so well known that several attempts had been made by the bigoted Romanists to procure her death. She was preserved chiefly by the interference of king Philip, actuated by political considerations. The tidings of Mary's death, and the accession of Elizabeth, were received with a general demonstration of joy. On her approach to London she was met by the Romish bishops, whom she received with courtesy, excepting Bonner, from whom she turned with disgust. Elizabeth's situation was difficult. In natural disposition she resembled her father in many points, and would have been unwilling to submit to the usurpations of the popedom, even if the fate of her mother, and her own sufferings from the papists, had not been sufficient to give her an abhorrence of popery. But her feelings on the subject of religion were different from those of her pious brother. Elizabeth's judgment gave preference to the reformed faith, but she does not appear to have experienced that change of heart which he manifested. Her views therefore, were not so simple, nor her proceedings so decided, as the real followers of the truth desired. She had a strong regard for many points of a ceremonial nature maintained by the church of Rome, and she might have inclined to favour its principles still more, had not the pope expressed himself with much violence on being informed of her accession. He told the English resident at Rome that England was a dependence upon the Romish see; that, being illegitimate, Eliza-

beth could not succeed to the crown, that she deserved no favour from him; but if she would renounce her pretensions and refer the matter wholly to him, he would act towards her with fatherly affection, and would be as favorable as the dignity of the apostolic see permitted! Elizabeth and her councillors immediately broke off all intercourse with the court of Rome. In this affair, as in the papal proceedings towards Henry VIII., the reformation was facilitated by the conduct of the pontiffs themselves. Neither Elizabeth nor her father could brook the papal usurpations.

The persecutions were stopped immediately after the accession of Elizabeth, and the prisoners in confinement were speedily released. The exiles soon began to arrive, their brethren who had remained concealed came forward, and the doctrines of truth were again publicly set forth. But as the Romanists did not willingly relinquish their power much confusion prevailed. To prevent evil consequences, silence was imposed for a short time upon the divines of both parties, and some of the most bigoted papists, who endeavored to excite tumults, were imprisoned. The reformation now proceeded under the direction of the queen and the parliament; the authority of the pope was renounced, the persecuting statutes were repealed, and protestantism again became the religion of the land, for which succeeding generations are indebted to Elizabeth as the instrument. Many circumstances made it easier for her to pursue a different course; and, though she cannot be delineated as a follower of Christ, there is much cause for thankfulness that she was a protestant upon principle. As such, she afforded protection to the reformers, and was raised up to be "a nursing mother" to the protestant churches of England.

For farther general details of the English reformation, the reader must be referred to the histories of that period. Many events, however, are noticed in a valuable collection of letters from Jewell to Martyr and other continental reformers, preserved at Zurich. These were printed by Burnet, from authenticated copies, sent to him by the public authorities of that city. Some account of this correspondence may be here introduced, as the letters present a lively delineation of the difficulties with which the reformers had to contend in the early part of the reign of queen Elizabeth, and exhibit Jewell's sentiments and views upon many points.

In a letter written by Jewell, January 26th, 1559, while on his journey homewards, he states that Sandys and others had arrived in England, where they were well received by the new queen, and that several bishopries were void.* He mentions bishop White's funeral sermon for queen Mary, from the text "I praised the dead more than the living," and says he had

* Several Romish bishops died about the same time as queen Mary.

therein represented that it would be a good deal to kill the exiles. The queen had prohibited both parties from preaching; which some accounted for because at the time there was only one protestant preacher in London, others said that it was to prevent disputes about ceremonies. He adds, "Whatever it be, I wish that our people may not proceed with too much prudence and policy in the cause of God."

On March the 20th, Jewell writes that he arrived in England on the fifty-seventh day after he left Zurich, which appears to have been about the middle of January. He had not found matters in so good a state as he expected. As yet the pope's authority was not cast off; as yet true religion was not restored; masses were still said; the Romish bishops displayed the same pomp and insolence, and were a great hinderance to the reformation. The queen openly favoured their cause; but was deterred from any innovations by the leaders of her council and the Spanish ambassador; however, she proceeded with prudence, courage, and piety, though slower than they could wish. A public disputation was to be held between the leading protestant clergy and the papists, in which the former intended to maintain that it is contrary to the word of God, for the public prayers and administration of the sacrament to be in a tongue unknown to the people. He mentions that the queen spoke with much esteem of Martyr, and read his letters repeatedly with much pleasure. Brooks, the popish bishop of Gloucester, a man of impure life, had lately died, and when dying exclaimed that he was damned.

On Friday, 31st March, the disputation was held. It had been previously settled that all the arguments should be in writing. This the Romanists evaded; and being permitted to state their reasons orally, Dr. Cole spoke at considerable length, with much vehemence and gesticulation, and was continually prompted by his associates. Dr. Horne, afterwards bishop of Winchester, then read the document he had prepared on the part of the protestants; it was temperate, able, and convincing. The conference was then adjourned till the following Monday, when the Romanists desired again to go over the subject already discussed, and did every thing in their power to cause irritation and delay. They refused to proceed in the regular course which had been agreed, and finally broke up the conference. By this conduct they much injured their cause in the public estimation.

On the 6th of April, Jewell sent Martyr an account of this public disputation, full particulars of which are given by Fox. Jewell was one of the persons appointed to take a part in the discussion, and earnestly desired that such conferences might be continued, in order that the truth should clearly appear. He describes Dr. Cole as reproaching the protestants in the most abusive manner. The subject first in dispute was respecting prayers in an unknown tongue. With much solemnity, Cole

asserted that the apostles had divided their work into the eastern and western churches. The first, he said, was assigned to Peter and Paul, who directed that all belonging to the Roman church, that is nearly the whole of Europe, should be taught in Latin. The eastern churches were assigned to the other apostles, and there all was to be taught in Greek. He was not afraid to urge one of the most obnoxious dogmas of popery, declaring that it was not expedient that the people should understand the public worship. Ignorance, he said, was the mother of real piety! At such arguments, Jewell rightly supposed that Martyr would smile.

On April the 28th, Jewell wrote again to his beloved friend. He speaks of the earnestness with which the bishops contended in support of popery, whereby the progress of truth was delayed, and the cause of religion hindered. Feckenham, abbot of Westminster, had openly contended in parliament that the Nazarites, the prophets, the apostles, and Christ himself, were monks! There was a design for seizing the bishops' manors, and endowing them instead with the impropriations formerly belonging to the monasteries. Schools, and matters connected with learning, were neglected. Some much desired to unite more closely with the Lutherans; but they had exhibited their articles of religion and doctrine to the queen, and had not in the least departed from the Strasburg confession.*

The painful feelings under which Jewell wrote these letters, doubtless were rendered more severe by the earnestness with which Romish principles had been defended in the house of commons during this session of parliament, which terminated by dissolution on the 8th of May. It is true that much was effected towards the re-establishment of the reformation; but not without considerable difficulty. The unblushing effrontery with which the Romish members justified their proceedings considerably injured their cause. Among others, Dr. Story openly avowed the active part he had taken in persecuting the protestants, expressing his regret that he had not done much more! He told the house that he threw a fagot at the face of one of the martyrs, whom he called earwigs, when singing a psalm at the stake at Uxbridge, and set a bush of thorns under his feet. He added, that he saw nothing to be ashamed or sorry for, but that it grieved him they had laboured only about the young and little twigs, whereas they should have struck at the root. By this, it was well known, he meant the queen herself! In the convocation, also, strong efforts were made to support the Romish faith.

On May the 15th, after the dissolution of the parliament, the bishops were summoned to attend the council, and admonished to obey the acts recently passed. On this occasion archbishop

* Or the Tetrapolitan Confession.

Heath reminded the queen of her sister's submission to the see of Rome, and her engagement, in consequence, to suppress heresy; from which he asserted Elizabeth could not recede. Queen Elizabeth made a memorable and spirited reply, which is given by Strype from the authority of sir Henry Sidney. She told the papal prelates that as Joshua declared, "I and my house will serve the Lord," so she and her realm were determined to serve Him, and added a full declaration of her firm resolve not to submit to the usurpation of the bishop of Rome. This much encouraged the supporters of the reformation, and justifies Jewell's statements respecting the queen. The Romish bishops shortly after were deprived, but were suffered to live in retirement. Even Bonner was only imprisoned in the Marshalsea, where he lived till his death in 1569, abhorred and execrated by all good men, but indulging in gluttony and libertinism. The popular indignation at his cruelties was so great, that his body was committed to the grave by night, lest his remains should be insulted by some whose friends or relatives he had caused to be burned.

In one of his letters Jewell writes that Bonner, when imprisoned in the Tower, addressed some criminals also confined there, as "friends and neighbors," upon which one of them called him a beast, and told him to go to the place he deserved, and find his friends there; adding, "I killed but one man, upon a provocation, and do truly repent of it; but you have killed many holy persons, of all sorts, without any provocation from them, and are hardened in your impenitence."

Of the whole number of the Romish clergy in England, fourteen bishops, thirty-four other dignitaries, fifteen heads of colleges, and less than two hundred priests and other ecclesiastics refused their assent to the measures of reformation; the rest all complied, at least outwardly. The few monastic establishments which had been refounded were now broken up. The Spanish ambassador obtained permission to transfer the inmates of three of them to the continent, where they afterwards assisted the conspirators against Elizabeth. On the 21st of June the English liturgy was again restored. Shortly after, the vacant sees were filled by protestants.

On his arrival in England, Jewell was received by Nicholas Culverwell, a citizen of London, residing in Thames-street, with whom he abode three months. The lord Williams, of Thame, being ill, then sent for him, and with him he stayed some time, during which he probably visited Oxford.

On May 22d, Jewell wrote to Bullinger. He was encouraged by the queen's recent proceedings, and says, "That you exhort us to proceed with activity and courage is a spur not only acceptable, but also almost necessary. For we now have to do, not only with adversaries, but also with friends who fell from us in late years, and united with the enemy, and who now oppose us much more strongly and obstinately." The Spaniards

had much corrupted the morals of the nation; but the protestant clergy did and would do what they could. God would bless their efforts, and give increase; but as yet they hardly appeared to be returned from exile. He adds, "We have a prudent and pious queen who favours us. Religion is restored to the same state as in king Edward's time; to which I doubt not your letters and exhortations, and those of your state, have much contributed." He then mentions that the queen did not wish to be styled or addressed as head of the English church. He laments the state to which the universities had been brought. At Oxford there were hardly two persons of their sentiments: Soto and the other Spanish friar had so completely rooted up all that Martyr had so well planted. It seemed scarcely possible that such devastation could have been made in so short a period. He adds, "Wherefore, although it would give me great pleasure to see in England even a dog belonging to Zurich, I cannot at this time wish you to send your young people to us, either for learning or religion, unless you desire to have them returned wicked and barbarians."

Lord Russell was exerting himself to promote religion. He was sensible of the kindness the exiles had experienced at Zurich, and anxiously inquired how he could send their benefactors a grateful acknowledgement. Jewell replied that nothing would be more acceptable to them than for his lordship studiously to endeavor to propagate Christ's religion; which lord Russell promised to do.

In another letter, written about the same period, Jewell laments the indifference of the protestants when compared with the recent zeal of the papists. He says, "Christ was then expelled by his enemies; he is now kept out by his friends." He regretted the queen's retaining a crucifix in her chapel.

In August, 1559, he wrote with better expectations; the queen was well animated, the people everywhere "thirsting for religion." He was about to commence a visitation of the western counties. In this letter he also mentions the probability of his being appointed bishop of Salisbury. The visitation here referred to was general throughout England; its objects were the reforming many abuses which still remained, and promoting the knowledge of true religion.

From this visitation Jewell returned on the 1st of November, and wrote to Martyr the day following. He says, "We found everywhere the minds of the people well inclined towards religion, even where least expected. The manner in which the harvest and forests of superstition sprung up in the dark Marian days is beyond belief. We found everywhere superstitious relics of saints, the nails with which in their folly they believe Christ was fastened, and I know not how many pieces of the holy cross! The number of witches and sorcerers is increased everywhere. The cathedrals are mere dens of robbers; or any worse or fouler appellation may be given them.

If there be any obstinate malice, it is among the priests; those especially who were formerly of our opinions." Many such ministers were deprived. He adds, "The papal army has fallen almost of itself; unless help be wanting, we cannot be apprehensive as to religion." On the same day he wrote to another correspondent, who had congratulated him on his appointment. He says, that as yet he was only nominated; and expresses his hope that the bishops would be pastors, labourers, and watchmen. To promote this the larger revenues were to be reduced, so that they would not be expected to live with such pomp as formerly, but might have more leisure to attend to Christ's flock.

On the 5th of November he wrote again, lamenting the earnestness of some about certain rituals and vestments, which he wishes were prohibited. He regrets the little care taken with respect to education. There was much talk that Martyr would again be invited over; but Jewell feared that the Saxon, or Lutheran influence would prevail.

On the 16th of the same month he wrote in a more gloomy strain. Differences had begun to prevail on the subject of ceremonials. He says, that foolish ceremonies still abounded. The silver crucifix remained in the queen's chapel.* The universities, Oxford especially, where Martyr had taught, still lay desolate, without piety, without religion, without teachers, or any attempt to promote literature. Many persons desired that Martyr should come over; Jewell wished it, but such was the uncertain, fluctuating, unstable, "island-like" state of affairs, that he would rather hear of Martyr's safety at a distance than see him present and in danger. At that time the state of political affairs was very threatening; an invasion from France being expected.

After his return from the visitation, Jewell was consecrated bishop of Salisbury. He had not sought this promotion. Being deeply impresssd with a sense of the importance of the office, he often repeated the words, "He that desireth a bishopric, desireth a work." (1 Tim. iii. 1.) "And surely," adds his biographer, "if ever to any, to him his bishopric was a continual 'work' of ruling and governing; not merely by the pastoral staff of his jurisdiction in his consistory, but also in the court of men's consciences, by the golden sceptre of God's word preached." He found his diocese in a most disordered state. The revenues had been so miserably impoverished by the conduct of his popish predecessor, bishop Capon, that he complained he could not have the assistance he needed: "There was never a good living left him that would maintain a learned man. For the *Capon* has devoured all; because he hath either given away or sold all the ecclesiastical dignities and livings."

* This crucifix occasioned many apprehensions to the reformers. See Tracy's letter respecting it. Tindal, p. 348

The additional labour which in consequence fell upon Jewell hastened him to the grave.

His next letter to Martyr is dated 4th February, 1560. The controversy about crucifixes was very bitter. Many good men were inclined to favour them. The following day there was to be a conference on the subject. He expected not to be a bishop when he wrote again, being informed that none would be allowed to retain that office who did not consent to crucifixes being set up in all the churches.

March the 5th, Jewell wrote that a change appeared visible among the people. This had been much promoted by inviting the congregations to sing psalms in public worship, according to the plan generally adopted upon the continent. It began at one church in London, St. Antholin's, and the example was soon adopted in others. At Paul's cross sometimes there were six thousand persons singing together. The Romish priests were become objects of derision, and the popish bishops were called executioners to their faces.

From the time of the conference being broken off by the Romanists, Jewell had been anxious publicly to expose the errors of popery, and in November 1559, he preached at Paul's cross, when he boldly attacked the pretensions of the Romish church, respecting the antiquity of its doctrines. He spoke against these claims in a manner which even many protestants apprehended he would hardly be able to support. But Jewell well knew the ground he had taken. On the Sunday before Easter, March 30, 1560, he again preached at Paul's cross, to an immense congregation. His text was 1 Cor. xi. 23. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c." when he referred to his former sermon, and repeated his arguments, complaining that although many had spoken against them in private, no scholar had come forward to meet him publicly. He summed up, by giving his adversaries a challenge in twenty-seven particulars, which he had a short time previously stated in a sermon at court. They are as follows:—

"If any learned man of our adversaries, or all the learned men that be alive, be able to bring any one sufficient sentence out of any old catholic doctor, or father, or general council, or holy scripture, or any one example in the primitive church during the first six hundred years, whereby it may clearly and plainly be proved—1. That there was at any time any private masses in the world. 2. Or that there was then any communion ministered unto the people under one kind. 3. Or that the people had their common-prayer in a strange tongue that the people understood not. 4. Or that the bishop of Rome was then called an universal bishop, or the head of the universal church. 5. Or that the people were then taught to believe that Christ's body is really, substantially, corporeally, carnally, or naturally in the sacrament. 6. Or that his body is or may be

in a thousand places or more at one time. 7. Or that the priest did then hold up the sacrament over his head. 8. Or that the people did then fall down and worship it with godly honour. 9. Or that the sacrament was then, or now ought to be, hanged up under a canopy. 10. Or that in the sacrament, after the words of consecration, there remained only the accidents and shows, without the substance of bread and wine. 11. Or that then the priest divided the sacrament into three parts, and afterwards received himself alone. 12. Or that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been adjudged for an heretic. 13. Or that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in the same church in one day. 14. Or that images were then set up in the churches, to the intent the people might worship them. 15. Or that the lay-people were then forbidden to read the word of God in their own tongue. 16. Or that it was then lawful for the priest to pronounce the words of consecration closely, or in private to himself. 17. Or that the priest had then authority to offer up Christ unto his Father. 18. Or to communicate and receive the sacrament for another, as they do. 19. Or to apply the virtue of Christ's death and passion to any man by the means of the mass. 20. Or that it was then thought a sound doctrine to teach the people that the mass, 'ex opere operato,' (that is, even for that it is said and done) is able to remove any part of our sin. 21. Or that any Christian man called the sacrament his Lord, and God. 22. Or that the people were then taught to believe, that the body of Christ remaineth in the sacrament, as long as the accidents of bread and wine remain there without corruption. 23. Or that a mouse or any other worm or beast may eat the body of Christ, (for so some of our adversaries have said and taught.) 24. Or that when Christ said, 'Hoc est corpus meum,' the word, 'hoc' pointed not to the bread, but to an individuum vagum, (or an unascertained quality,) as some of them say. 25. Or that the accidents, or forms, or shows of bread and wine are the sacraments of Christ's body and blood, and not rather the very bread and wine itself. 26. Or that the sacrament is a sign or token of the body of Christ, that lieth hidden underneath it. 27. Or that ignorance is the mother and cause of true devotion and obedience. The conclusion is, that I shall THEN be content to hold and subscribe."

This sermon gave a most severe blow to the popish religion in England. Popery was generally odious for the barbarous cruelties so recently committed by the professors of that faith upon persons of all ranks, however excellent in character, who had differed from the church of Rome during the late reign, but its claims to antiquity, although unfounded, were still credited by many. These claims bishop Jewell now disputed, and a memorable controversy ensued.

This challenge, says his biographer, being thus published in so great an auditory, startled the English papists both at home and abroad, none more than such of our fugitives as had retired to Louvain, Douay, or St. Omers, in the Low-Country provinces belonging to the king of Spain. The business was first agitated by the exchange of friendly letters betwixt bishop Jewell and Dr. Henry Cole, the late dean of St. Paul's; more violence followed in a book of Rastal's, who first appeared in the lists against the challenger, followed by Dorman and Marshall, who severally took up the argument to as little purpose; the first being well beaten by Nowell, and the last by Calfhill; but these were only preparatory skirmishes in reference to the main encounter, which was reserved for the reverend challenger himself, and Dr. John Harding, one of the divines of Louvain, and the most learned of the college. The combatants were born in the same county, bred up in the same grammar school, and studied in the same university; both were zealous protestants in the time of king Edward, and both relapsed to popery in the time of queen Mary; Jewell for fear, and Harding upon hope of favour and preferment by it. Jewell's fall may be compared to that of St. Peter, which was short and sudden, he rising again by his repentance, and fortified more strongly in his faith than he was before; but Harding's was like to that of the other Simon, premeditated and resolved on, never to be restored again to his former standing, so much was there within him of the gall of bitterness. Some former differences had been between them in the church of Salisbury, whereof the one was prebendary, and the other bishop, occasioned by the bishop's visitation of that cathedral, in which Harding had the worst, and it was a presage of a second foil which he was to have in this encounter.

Harding's first work in answer to this challenge was printed in 1564. Jewell replied again to Harding in 1565, to which Harding wrote a rejoinder in 1566, and another in 1567. The bishop made a further reply in 1567, showing how abundantly he was able to make good his challenge. Several others zealously wrote against Jewell's book besides those already mentioned. Saunders discoursed upon some detached passages, and Stapleton wrote a great volume upon Jewell's marginal notes. Harding's language often was abusive; in a letter written to Jewell in 1565, he thus writes:—"Make ye not ministers of tag and rag for the Spirit's sake? Clap me not they the bare bible upon the desk, and preach thereupon after their own sense!" But such expressions are as nothing compared with much of his railing against Jewell and the reformation.*

* During the reign of Edward VI. Harding was chaplain in the family of the duke of Suffolk, and very zealous against popery. Previously to the accession of queen Mary he earnestly exhorted a congregation in London, to continue steadfast in the truth, if persecution should arise. But

Another and more important branch of this controversy arose from a work which will ever remain as one of the records of the English reformation. In the year 1562 bishop Jewell published, The Apology of the Church of England, in Latin, which was sent forth with the queen's authority, and by the advice of some of the bishops, as a public confession of the catholic and christian faith of the English church, and to give an account of the reasons of our departure from the see of Rome. Also as an answer to the calumnies which were raised against the English church and nation, for not submitting to the pretended general council of Trent then sitting.

This apology being published during the time of the last meeting of the council of Trent, it was read there, and seriously considered. Great threats were made that it should be answered; and accordingly two learned bishops, one a Spaniard and the other an Italian, undertook the task, but neither of them proceeded therein.

The book rapidly spread into all the countries in Europe, and was much applauded. It found a passage into Rome itself; and was translated into the German, Italian, French, Spanish, and Dutch languages, and into Greek. It was translated into English by the lady Bacon, wife of sir Nicholas Bacon, lord keeper of the great seal of England.

The apology well deserves the character Humfrey has given of it,—his words are these: "It is so drawn, that the first part of it is an illustration, and as it were a paraphrase of the twelve articles of the christian faith (or creed,) the second is a short and solid confutation of whatever is objected against the English church. If the order be considered, nothing can be better arranged; if the perspicuity, nothing can be more clear; if the style, nothing more terse; if the words, nothing more select; if the arguments, nothing stronger."

Bishop Jewell was especially encouraged to publish this apology by Peter Martyr, with whom he had spent the greatest part of his time when in exile. Martyr lived to see the book which he so much desired; he died at Zurich, on the twelfth day of November following, after he had expressed his esteem of this work in a letter which is subjoined to the book in the subsequent editions. In 1564 the university of Oxford conferred upon Jewell, though absent, the degree of doctor of divinity; and certainly he well deserved to have that extraordinary respect

he quickly recanted, and a letter addressed to him by lady Jane Grey, still remains a testimony against him. The triumph of popery was short, but Harding was one who preferred adhering to his new principles, rather than becoming an outcast from both parties. He retired to Louvain, where he prepared replies to bishop Jewell's challenge and apology. He was the principal writer on the part of the Romanists, but his misrepresentations, appeals to spurious works, and his mere assertions in the place of arguments, must be evident to every candid examiner and lover of the truth.

and honour shown him, who was so eminently employed then in the service and defence of the church.

The apology engaged Harding's attention even earlier than the challenge. In 1564 he printed what he called a confutation of Jewell's book, a defence of which the bishop forthwith began, and it was finished on the 27th of October, 1567, as appears from the epistle to Harding at the conclusion.

Harding also put out another piece, which he entitled, A Detection of sundry foul Errors, &c.; this was a cavilling reply to some passages in the Defence of the apology. As it did not deserve an answer by itself, Jewell replied to it by a preface to a new impression of his former defence, which he finished the 11th of December 1569, and at the same time dedicated his works to the queen; Harding having declared that she was offended with bishop Jewell for thus troubling the world.

It may be further remarked, that this apology was accounted as the public confession of the catholic and christian faith of all Englishmen. It shows their agreement in doctrine with the other reformed churches, and is printed as such in the Harmony and Sylloge of the Confessions. Although the work of one person, it was referred to by English protestants as a public summary and statement of their doctrines.

We now have to notice bishop Jewell's epistle to Scipio, respecting the council of Trent. The conduct of pope Paul IV. has been already mentioned. He was succeeded by Pius IV., who determined to try gentler methods. He sent an abbot named Parapaglia with courteous letters, and directions to make large offers to the queen if she would be reconciled to the see of Rome. If she would have yielded the supremacy the pope would have given way on other points. Elizabeth was not inclined to listen to any such proposals; the question was already decided, and the pope's authority rejected. She would not suffer Parapaglia even to land in England. A similar refusal was given in the following year to a nuncio sent by the pope to invite Elizabeth and the English bishops to the council of Trent. The emperor Ferdinand also in vain exhorted her to return to "the old religion," as he termed the doctrines of popery. Scipio, a native of Venice, having heard of the nuncio's ill success, wrote to Jewell, whom he had known when in exile, complaining of the neglect shown by England towards the council. Jewell well knew how little the council of Trent resembled the general councils of the early centuries, and replied, so ably exposing the proceedings of that assembly, that no Romanist attempted an answer.

Another subject connected with the English reformation, and in which Jewell took considerable interest, must now be noticed. By the commencement of 1561 the reformation was brought back to the state wherein it was in the latter years of king Edward; for a more minute description Strype refers to

the account of the former period written by Ridley.* Burnet, however, considers that it had rather retrograded, and certainly on some points the errors of popery were not so decidedly pointed out, and the more zealous protestants had cause for dissatisfaction. There evidently had been a desire to avoid giving offence to the Romanists, some expressions in the litany had been omitted from a desire to retain them in conformity, and this succeeded to a great extent, till the pope absolutely forbad them to continue to worship with protestants. But the queen on New year's day took occasion to express her detestation of Romish pictures and images of saints, by a severe rebuke to the dean of St. Paul's, who had caused a new prayer-book with beautiful engravings and pictures to be laid for her majesty's use. It is not improbable that Elizabeth, aware that many of the reformers were dissatisfied with her for not having proceeded far enough in the work of reformation, took the opportunity to express her disapproval of Romish superstitions. Strype relates the good effects of this public rebuke. The clergy and church-wardens of the parishes in and about London, caused all paintings that seemed Romish and idolatrous, to be washed from the church walls, and suitable texts taken from the holy scriptures to be written in their stead.

In January 1562, a memorable convocation assembled. The thirty-nine articles were agreed to, and unanimously decreed. Then followed a discussion respecting certain rites and ceremonies. On the 13th of February six articles were proposed to the lower house of convocation. 1. That only the Sundays and principal feasts of Christ, should be kept as holydays. 2. That the minister in time of prayer turn his face to the people and read distinctly.† 3. That it should be optional whether the cross in baptism should be used. 4. That kneeling at the sacrament might be left to the discretion of the ordinaries within their respective jurisdictions. 5. That it be sufficient for the minister in time of saying divine service and ministering of the sacraments, to use a surplice, but that no minister should say service, or minister the sacraments, unless in a comely garment or habit. 6. That the use of organs be removed. Forty-three persons approved these articles, who with proxies made fifty-eight votes; those who opposed were thirty-five persons, making with proxies, fifty nine votes, consequently the articles were rejected. Those who opposed were unwilling that any changes should be made in the rites and appointments of king Edward's liturgy. The fourth article was particularly debated. Among the approvers of these articles were some of the most distinguished divines of the English church.

* See Ridley's last farewell, p. 141.

† This was particularly opposed to the practice of the Romish mass, where the officiating priest is rather a performer before the assembly present, than a leader and director of their devotions.

Various other suggestions were made by the lower house of convocation, which are given in Strype's annals, but although these requests were not considerable, much importance was attached to them, and they were not acceded to.

The want of sufficient ministers was so much felt, that persons were selected from the laity to read the service and the homilies, and to promote the welfare of the parishes where they officiated, till "learned ministers" should be placed there. Orders for their guidance were drawn up and signed by several of the bishops; among them was bishop Jewell.* Dean Nowell's catechism was allowed for the use of schools, as a brief summary of the doctrine owned and professed in the reformed church of England. Some acts were also prepared for the due observance of public worship, and the Lord's day. The proceedings of this convocation induced several leading ecclesiastics to be more strict in their requirements of conformity, while the rejection of all the propositions of those who now began to be distinguished by the honourable appellation of puritans, excited considerable dissatisfaction, and serious differences speedily prevailed. But to pursue these details would lead us from the more immediate subject of these pages.†

That Jewell disapproved the conduct of the prevailing party is evident from his writings, while from the same authority we find he considered that their opponents went too far. He was, however, too fully occupied to take any prominent part in these discussions; while his christian and kindly feelings rendered him unwilling to join in the harsh measures then adopted. It certainly appears that the line of conduct pursued by the leading protestant clergy in the reign of Elizabeth, evidently tended to reduce every sort of public or social worship of God to one precise form of expression.‡ In this they adopted a different course from that which the church of Rome had hitherto pur-

* The papists endeavoured to cast a reproach upon the reformation by alleging the secular occupations of these teachers. Calfhill well replied, "Grant that the inferior sort of our ministers were such as these men in spite imagine—such as came from the shop, from the forge, from the wherry, from the loom;—should ye not find more sincerity and learning in them, than in all the rabble of popish chaplains, their mass-mongers, and their soul-priests? I lament that there are not as many good preachers as parishes. I am sorry that some so unskilful are preferred, but I never saw a simple reader admitted into our church, but in the time of popery you should have found in every diocese forty sir Johns (romish priests) in every respect worse."

† The reader may be referred to Strype's Annals, and Neal's History of the Puritans.

‡ This appears the more evident from the disuse into which the protestant primer then began to fall. The primer is a small work containing prayers and devotional pieces suited for various occasions. It had been reformed in the reign of Edward VI., but after the accession of Elizabeth began to be laid aside, although it contained many valuable prayers suited for social and private use.

sued, which allowed the use of various formularies; every religious order had its peculiar rites and services, and even now the Romish authorized books contain a considerable variety of offices of devotion.* Had more latitude in matters professedly indifferent been allowed to some of the most valuable characters amongst the reformers, such as Coverdale, Fox, Turner, and others, spiritual religion doubtless would have been promoted.

Another letter written by Jewell to Martyr, on the 7th of February, 1562, deserves attention. Speaking of the temporizing course adopted by some who were in authority on the continent, and of their inclination to the Interim,† he adds, "Now that the perfect light of the gospel has burst forth, the vestiges of former errors, with the rubbish, and even the dust which remained, should as much as possible, be taken away. How I wish that we could have obtained this with respect to the linen stole. For in doctrines we have gone to the quick, and are not a nail's breadth from you therein."‡ The Marian bishops were

* Their error was a mistake common in that day. As it has been expressed by Dr. Chalmers, "The theologians of that day supposed that christianity could not flourish, nay, that it could not exist, save in the one framework of one certain and defined ecclesiastical constitution, and hence with us (in Scotland) that there would be no light and no efficacy in the ministrations of the gospel, unless they were conducted according to the forms, and in the strict model and framework of the presbytery!" The Rev. E. Bickersteth, quoting the above remark, adds, "The same thing was seen among episcopalians. There has now surely been ample experience in the history of the church, to raise us above this littleness of the carnal mind, to those higher regions which show us the true character and glory of the christian church."—*Christian Student*, p. 279.

† A formulary of doctrine set forth by the imperial authority, in the vain hope of reconciling protestantism and popery.

‡ Strype says, "The first bishops that were made, and who were but newly returned out of exile, as Cox, Grindal, Horne, Sandys, Jewell, Parkhurst, Bentham, upon their first return, before they entered upon their ministry, laboured all they could against receiving into the church the papistical habits, and that all the ceremonies should be clean laid aside. But they could not obtain it from the queen and parliament, and the habits were enacted. Then they consulted together what to do, being in some doubt whether to enter upon their functions. But they concluded unanimously not to desert their ministry for some rites, which, as they considered, were but few, and not evil in themselves, especially since the doctrine of the gospel remained pure and entire. And in this counsel, which they had at first taken, they continued still well satisfied; and also upon consideration that by filling these rooms in the church, they might keep out Lutherans, and such as were suspected papists; which was an argument the learned foreigners, their friends, suggested to them." Annals, I. i. p. 263.

Beza, however, considered that the evil was greater than the Swiss divines apprehended. In a letter to Bullinger, the substance of which is given by Strype (Annals, I. ii. p. 171,) he says, that he thought "that the business had been about caps, and such external matters; but he afterwards understood that the controversy was much different." He urged that Gualther should be sent by the divines at Zurich, personally to sue the queen and the bishops to remedy these evils. The Swiss divines did indeed interpose by letters, several of which are given by Strype and

then in the Tower; he speaks of them as a contumacious and untameable race, only to be restrained by force. He mentions his apology as lately published. He adds that the queen had determined not to send any one to the council of Trent; and speaks of a design to publish the reasons why none attended from England. He says, that, in his opinion, at that time no good could be promoted by those assemblies, nor would God make use of such means to diffuse the gospel. He also adverts to the affairs of Scotland, then a subject of much importance to England on account of the uncertainty respecting the succession.

Martyr died in the same year, and but few of Jewell's letters to the other reformers appear. He was now deeply occupied by his laborious writings, and in the care of his diocese. The differences at home continued and increased. They are noticed by Jewell in his letters to Bullinger.

But Jewell was not unmindful of his former friends at Zurich. He continued to correspond with them, and Strype mentions that in the year 1565, having received from Bullinger a copy of his comment upon Daniel, and a work upon Joshua, from Lavater, he sent them a present of twenty crowns to be disposed of as they thought fit. He also sent annually the same sum to Julius, who had been Martyr's friend and assistant. Soon afterwards, many foreigners, exiles for religion, took shelter in this country, and were assisted by Jewell and others.

In a letter to Bullinger, dated January 1566, Jewell attributes his less frequent correspondence to his numerous occupations, particularly the controversies with their foreign enemies, with whom he had to contend almost alone. The refugees at Louvain in particular, wrote most bitterly against himself. He then enters more particularly into the history of these controversies as already given. The distance of their respective dioceses, had so separated him from some of his former fellow exiles that he had not seen them for three years.

In another letter, dated February 1566, he thus expresses himself:—"The contention respecting the ecclesiastical linen garment is not yet at rest. It disturbs weak minds not a little. And I wish that all, even the slightest, vestiges of popery could be removed from the churches, and much more from the minds of all men. But at this time the queen cannot bear my change with respect to religion." Elizabeth's situation was one of great political difficulty. The pope had openly denounced her as a heretic, the Romanists in England were engaging in conspiracies against her life, and she was very apprehensive of evil consequences from any measures which should displease that large number of her subjects, who were not disposed to adopt the views either of the papists or the puritans. In the

Burnet, and although their advice was not followed by either party, their interference probably was in some degree beneficial.

following month, Jewell wrote again to Bullinger respecting some points to be noticed in his defence of the apology.

In another letter of Jewell's to Bullinger, February 29, 1667, he mentions that the Romish divines of Louvain were very clamorous, and that, he knew not why, they all attacked him, so that while engaged in answering them he must not be accounted idle. He then speaks of the debates respecting the succession which caused much discussion, and adds, "As to religion, the matter respecting vestments excites considerable disturbances. It is certain that the queen will not give way. Some of our brethren, indeed, contend respecting this matter as if all our religion turned upon that one point. So that they prefer to renounce their offices, and to leave the churches vacant, rather than to depart a very little from their opinions. Nor are they willing to be influenced by your writings, or those of Gualther, or other pious men. Let us, however, thank God that he has not suffered us to be agitated at this time by more important discussions. One only of our number, the bishop of Gloucester, (Cheyney,) openly and boldly declares his approbation of the Lutheran opinions respecting the eucharist." Although the subjects which then interested the puritans cannot be considered as trivial, yet any one who is acquainted with the painful results of the differences in Germany on the sacramental question, will fully enter into this expression of thankfulness on the part of Jewell, that the English reformation was not agitated or impeded by the disputes on that subject.*

In addition to Jewell's controversies with the Romanists already mentioned, his attention about this time was engaged by the bull of pope Pius V. lately sent into England, in which a curse was pronounced against the queen, her authority declared null and void, her subjects absolved from their allegiance and exhorted to rise in rebellion against her. Jewell replied to these doctrines in a series of sermons preached in his cathedral, the substance of which was printed under the title of A View of a seditious Bull, &c. This bull plainly showed to Elizabeth that she could not hope to reign in England but as a protestant queen, unless she would submit to all the doctrines of the church of Rome. The efforts of the papal court were directed to place a popish sovereign on the English throne, and the English papists were divided into two parties, which still

* Some of the English jesuits afterwards assumed the character of puritan ministers, that they might promote these differences. One, named Heath, a jesuit, was detected by a letter which he dropped while preaching in Rochester cathedral, in 1568. Amongst his papers was found a license from the pope to preach what doctrine the jesuits pleased, for the dividing of protestants. He was brother to Heath archbishop of York in the reign of queen Mary, and after preaching in various parts of England for six years, had applied to the dean of Rochester for preferment, who gave him a turn of preaching in the cathedral.

continue. One of these followed the papal mandates as blindly as any of the nations on the continent; the other admitted the secular jurisdiction of their sovereign, independent of papal authority.*

Jewell's last public labours appear to have been in the convocation, which met in the spring of 1571. It was then ordered, that the book of articles agreed upon in 1562 should be subscribed by all the clergy, and that the articles now again approved, should be printed under the superintendence of bishop Jewell. In this year also he preached a sermon at Paul's cross, in which he referred to the ceremonies and state of the church, and blamed the spirit in which some among the separatists acted. He mentioned this sermon when upon his death-bed.

His life now drew near to its close. He was naturally of a spare and thin habit of body, which he wore still further by his labours in study, writing, preaching, and travelling, He thus apparently hastened his death, before he was fifty years of age.

Bishop Jewell appears to have had a presentiment of his approaching departure. In the year 1570, in his letters to the bishop of Norwich, after he had certified him of the death of Dr. Alley, bishop of Exeter, he added these words, "And I must follow him;" and in another letter he said: "I would to God we might meet and talk together; but now it is too late, it makes not much matter; I hope we shall see one the other in heaven. Flux, flux, that is, in the German tongue, quick, quick, make haste; if you make any delay, I shall prevent you."

The same year that he died, February 3, he postscribed another letter thus: "There is a rumour of the calling a parliament, which if it be true, then perhaps we shall embrace one the other before death; my death, I say, not yours; for you shall yet in this life sing, the strong and immortal God."

The following account of the last days of bishop Jewell, is given by his biographer:—"The supernatural motions of God's Spirit within him in the end, became, as it were, naturally more effectual in the conclusion; and the last endeavours of grace in him were most vehement. For, after his return from a conference at London, he began a new and more severe visitation through his whole diocese than ever before, correcting the vices of the clergy and laity more sharply, enjoining them in some places tasks of holy tracts to be learned by heart, conferring orders more circumspectly, and preaching oftener.

* These proceedings of the pope caused insurrections of the Romanists and continual conspiracies against Elizabeth during the remainder of her reign, which led to severe enactments against popish recusants and the missionaries sent to England from Rome to advocate these treasonable doctrines. It has been justly observed by Mr. Townsend, that, "When the bull of deposition can be called a religious action, then may the self-defence of Elizabeth be denominated persecution—then only may the defenders of the bull be justly said to suffer for religion."

"By which restless labour and watchful cares he brought his feeble body so low, that as he rode to preach at Lacock, in Wiltshire, a gentleman friendly admonished him to return home for his health and strength's sake; saying, that such straining his body in riding and preaching, he being so exceedingly weak and ill affected, might bring him in danger of his life; assuring him, that it was better the people should want one sermon, than be altogether deprived of such a preacher. To whom he replied, 'It becometh best a bishop to die preaching in the pulpit;' seriously thinking upon the comfortable eulogy of his master, 'Happy art thou, my servant, if, when I come, I find thee so doing.' Wherefore, that he might not deceive the people's expectation, he ascended the pulpit; and now nothing but spirit, his flesh being pined away and exhausted, read his text out of the fifth to the Galatians, 'Walk in the spirit;' and with much pains made an end of it.

"Presently after his sermon, his disease growing more upon him, forced him to take to his bed, and to think of his dissolution, as now not far off.* In the beginning of his extreme fits, he made his will, considering therein his brother and his friends with some kind remembrances, but bestowing the rest more liberally upon his servants, scholars, and the poor of Sarum. The Saturday following, nature with all her forces, being able no longer to hold fight with the disease, shrinking and failing, he called all his household about him, and, after an exposition of the Lord's prayer, thus began his sweet song:—

"'I see I am now to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous, in few words, while yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always unto Almighty God, since I had any understanding, that I might honour his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death in the defence thereof; which, seeing he hath not granted me in this, yet I somewhat rejoice and solace myself, that it is worn away and exhausted in the labours of my holy calling. For while I visit the people of God, God my God hath visited me. With Mr. Harding, who provoked me first, I have contended in my writings, not to detract from his credit and estimation, nor, to my knowledge, to patronize any error, nor to gain the vain applause of the world, but, according to my poor ability, to do my best services to God and his church. My last sermon at Paul's cross, and conference about the ceremonies

* Strype says, that bishop Jewell died while on a journey to visit the diocese of Bristol, by direction of the primate. That diocese was then vacant; a former commission to bishop Cheyney, authorizing him to hold it in commendam with Gloucester, having been withdrawn in consequence of Cheyney's attachment to some of the tenets of the Lutherans, which had a tendency to popery.

and state of our church, were not to please any man living, nor to grieve any of my brethren, who are of a contrary opinion, but only to this end, that neither part might prejudice the other, and that the love of God might be shed in the hearts of all the brethren, through the Spirit that is given us. And I beseech almighty God, of his infinite mercy, to convert or confound the head of all these evils, and ringleader of all rebellions, disorders, and schism, the bishop of Rome, who, wheresoever he setteth foot, soweth seeds of strife and contention. I beseech him also long to preserve the queen's majesty, to direct and protect her council, to maintain and increase godly pastors, and to grant to his whole church unity and godly peace. Also, I beseech you all that are about me, and all others whom I ever offended, to forgive me. And now that my hour is at hand, and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and to help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others; now the time is come wherein I may, and desire, to be taught and strengthened by every one of you.'

"Having thus spoken, and something more to the like purpose with much pain and interruption, he desired them to sing the 71st psalm, which begins thus: In thee, O Lord, I put my trust, let me never be confounded; himself joining, as well as he could, with them; and when they recited those words, Thou art my hope, O Lord God, my trust even from my youth, he added, Thou only wast my whole hope; and as they went forward saying, Cast me not off in time of age, forsake me not when my strength faileth me; yea even to mine old age and gray head, forsake me not, O God; he made this application to himself: He is an old man; he is truly gray-headed, and his strength faileth him, who lieth on his death-bed. To which he added other thick and short prayers, as it were pulses, so moved by the power of God's Spirit, saying, 'Lord, take from me my spirit; Lord, now let thy servant depart in peace. Break off all delays; suffer thy servant to come unto thee; command him to be with thee; Lord, receive my spirit.'

"Here, when one of those who stood by prayed with tears that if it might stand with God's good pleasure, he would restore him to former health, Jewell, overhearing him, turned his eyes, as it were offended, and spake to him in the words of Ambrose: 'I have not lived so that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me; Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will, which is imperfect and depraved. O Lord, confound me not. This is my to-day; this day quickly let me come unto thee; this day let me see the Lord Jesus.'

"With these words the door was shut by the base sound of the grinding, and the daughters of singing were abased, the silver cord lengthened no more; the golden ewer was cracked, and the pitcher broken at the well; yet the keepers, though with much trembling, stood erect, and they that looked out of the windows, though dark, yet were fixed towards heaven, till after a few fervent, inward prayers of devotion, and sighs of longing desire, the soul returned to God that gave it.* M. Ridley, the steward of his house, shut his eyes in the year of our Lord 1571, September 22, about three of the clock in the afternoon, when he was almost fifty years of age.

"Such was the life and death of bishop Jewell, a most worthy trumpet of Christ's glorious gospel. What now remains, but that we mournfully complain, in the words of Jerome, concerning the death of Fabiola: 'The spouse of Christ hath lost a most precious jewel.' Or rather, because he shined so bright in divine virtues, both in his life and death, we are to rejoice for his happy translation. This jewel is not lost, which Christ hath taken from off the ring of his spouse, which is his church, and set it in a crown of purest gold upon her head, which is himself the Saviour of his elect, where he shineth in glory for evermore. Lord, adorn and enrich continually thy church with such JEWELS; deck her cheeks with rows of such rubies, and her neck with chains; make her borders of gold, with studs of silver. Amen."

Some other interesting particulars respecting bishop Jewell may now be inserted.

His memory was raised by art to the highest pitch of human possibility; for he could repeat faithfully any thing he had penned, as he had penned it, after once reading. By art his memory was made so firm in keeping things committed unto it, that he was wont to say that if he were to make a premeditated speech before a thousand auditors, shouting or fighting all the while, yet he could say all that he had provided to speak.

And so quick also was he in receiving, that when Parkhurst proposed unto him many barbarous and hard names out of a calendar, and Hooper forty strange words, Welsh, Irish, and outlandish terms, he, after once or twice reading at the most, and short meditating, repeated them all by heart, backward and forward. What is yet more strange, when the lord keeper Bacon before the bishop of Norwich and others, at his own table, read only unto him the last clause of ten lines in Erasmus's paraphrase, confused and dismembered of set purpose, he, sitting silent for a while, and covering his face with his hand, on the sudden rehearsed all those broken parcels of sentences, the right way and the contrary, without any stay or stumbling.

He professed to teach others this skill, and taught it to his tutor, Parkhurst, beyond the sea, insomuch that, spending but

* Ecclesiastes xii.

one hour in the day in it, in a very short time he learned all the gospels backward and forward, by the benefit of this artificial memory, setting his places and images in clue. Jewell placed a high value on the Institutions of Calvin, which he was accustomed to recommend to his friends—by industrious application, he had it almost entirely by heart.

Though his memory were so great and so improved, yet he would not entirely rely upon it, but entered in common-place books whatever he thought he might afterwards have occasion to use; which, as the author of his life informs us, were many in number and great in quantity, being a vast treasure of learning and a rich repository of knowledge, into which he had collected sacred, profane, poetic, philosophic, and divine notes of all sorts; and all these he had again reduced into a small piece or two, which were a kind of general indexes. These he made use of at all times when he was to speak or write any thing; but they were drawn up in characters for brevity, and thereby so obscure that they were not of any use, after his death, to any other person. And besides these, he always kept a diary, in which he entered whatever he heard or saw that was remarkable; which once a year he perused, and extracted whatever was most important.

From hence it came to pass that when Harding, in their great controversy, abounded only in words, Jewell overwhelmed him with a cloud of witnesses and citations out of the ancient fathers, councils, and church historians; confirming every thing with so great a number of incontestable authorities, that Harding durst never after pretend to a second perfect and full answer; but contented himself with snarling at some small pieces. The truth is, as Dr. Heylin observes, that all the controversialists that followed were beholden to the indefatigable industry of this great leader. Yet he was so careful in the use of his own common-place books, that when he was to write his Defence of the Apology, and his Reply, he would not trust entirely to his own excerpts or transcriptions. Having first carefully read Harding's books, and marked what he thought deserved an answer, he in the next place drew up the heads of his intended answer, and resolved what authorities he would make use of upon each head, and then, by the directions of his common-place book, read and marked all those passages he had occasion to make use of, and delivered them to some scholars to be transcribed under their proper heads, that he might have them together under his eye, when he came to write. This shows at once both his industry, fidelity, and modesty, in that he would not trust his own transcripts; and is a just reprehension of the falsehood of those who knowingly make false citations, and of the supine negligence of those who take them up upon trust from other men, and use them without any examination; by which means great mistakes are made, and controversies have

sprung up to the disturbance of the world. The truth is, a man ought to re-examine his own thoughts, for what may seem very pertinent to any purpose at a first reading, may prove otherwise upon second thoughts, and a close observation of what goes before or follows after in the author. And few men are so exact in their first extracts, but through haste, inadvertence, or mistake, they may more or less err and be deceived. Mental exertion is also increased by fixing it upon one particular object, and the expectation of a conviction from an adversary, if the least mistake be made.

Bishop Jewell was an excellent Grecian, and not unacquainted with the Italian tongue. As to the Latin, he wrote and spoke it with such elegance, politeness, purity, and fluency, that it might very well have been taken for his mother tongue. He took the right course to be master of it, having made himself in his youth perfectly master of Horace, upon whom he wrote a large commentary, also Cicero, and Erasmus, whose voluminous and excellent works he read over, made extracts from, and imitated every day he lived, especially during his continuance at Oxford, and he was then wont also to declaim extempore to himself in Latin as he walked in the woods of Shotover or other secluded places. And when lady Bacon wrote him a letter in Greek, he replied in the same language. He was excellently read in all the Greek poets, orators, and historians, especially in the ecclesiastical historians; above all others he esteemed Gregory Nazianzen, and quoted him on all occasions.

His learning was much improved by his exile; in which, besides his conversation with Peter Martyr, and the other learned men at Strasburg and Zurich, and his society with Sandys, afterwards archbishop of York, who was his intimate companion almost all the time they were in exile, his curiosity led him over the Alps into Italy, and he studied some time in Padua. By the acquaintance he contracted with signor Scipio, a person of note, with whom he afterwards corresponded respecting the council of Trent, he seems to have been very much esteemed there.

He was of a pleasant, cheerful humour, extremely civil and obliging to all; but withal of great gravity, and of such strict probity and virtue that he extorted from his bitterest enemies a confession that he lived the life of an angel. Though he was lame, yet till he became a bishop he travelled for the most part on foot, both at home and beyond the seas. He was contented in every condition; and endeavoured to make all others so, by telling them when he was in exile, that neither would their calamity last an age, neither was it reasonable they should bear no share of the cross of Christ, when their brethren in England fared so much worse.

He was so extremely grateful to all that had done him good that when he could not express his gratitude to Mr. Bowen his

schoolmaster, he paid it to his name, and did good to all so called, for his sake, though they were not related to him.

Bishop Jewell was a most laborious preacher, always travelling about his diocese, and preaching wherever he came. He laboured to speak to the apprehensions of the people, hating all light, trifling discourses and phrases, as beneath the dignity of that sacred place.* Yet he was careful in the choice of his words, and endeavoured to move the affections of his auditory by pathetic and zealous applications, avoiding all high-flown expressions, and using a grave and sedate rather than a sweet way of speaking.

In his sermon before the university, preached in the reign of king Edward VI., Jewell explained what he considered to be the office and duty of a minister of God's word, and in after life he manifested the same by his own example. In that discourse he showed, 1. That a preacher should speak. He enforced this from the words of scripture, and added, Let us do our endeavour, and leave the success unto the Lord. Then shall they if they die of so froward a mind that they will not hear, die in their own sin. Let us give the word, and God will give the Spirit. Let us plant and water, and in due time God will give the increase. For as it is our duty to instruct the people with words, so it belongeth to God to join unto his words faith and power. Such is the strength of the word of God, that to work nothing or to profit none is not possible. 2. He showed what was to be spoken, The truth, not lies; the scriptures, not fables; the precepts of the highest God, not the dreams of men. He referred to the words of St. Paul, "I know nothing but Jesus Christ, and him crucified."—Our heavenly Father would have his Son and his word to be taught. This is that river of water flowing abroad into life everlasting. This is that flesh, this is that blood of Jesus Christ, this is the only wholesome food of our souls, with this sword only the devil is overcome, with this stone only Goliath is laid along, with this maul alone the roughness and hardness of hearts is softened and overcome. Were it not for this, neither could religion flourish, nor faith be confirmed, nor the church kept within the limits of her duty. After showing the insufficiency of any other ground of confidence, he added, When we shall be placed before that dreadful judgment-seat, when all things shall burn—we shall then have refuge in Christ alone, then shall we use the aid and word of Christ alone. Our life, our soul, our salvation, is the matter in hand. The heavenly Father offereth himself unto us, and of his own accord meeteth us. Jesus Christ calleth every one of us, "Come unto me all ye that are grieved and I will refresh you." How blind are we if we see not, how blockish if we hear not, how miserable if we run from this! Jewell concluded

* A very affected style began to prevail about that time, by which sense was frequently sacrificed to sound.

by showing, 3. How the scriptures should be taught. Here he urged upon them, that pastors should have in mind that they represented the person of Christ; that being induced through the greatness and worthiness of the thing itself, they might so reverently do their office, that all men should perceive that it is a heavenly business which they have taken upon them. For the image of God must shine in him that is the minister of God. And if the apostles had not so used themselves, they had never laid again the foundations of religion; there never would have been any have left their altars, their sacrifices, their fires, and their gods themselves, to be of the opinion of a few fishers. They counted all they had as nothing in comparison of Christ Jesus. Jewell then enlarged upon the example left by the apostles, adding, That the word of the Lord may be set forth worthily, two things are principally to be taken heed of, one, that we be not weakened nor enfeebled by fear; the other, that out of the gospel we reap not a jot or piece of praise unto ourselves. A preacher's mind must be prepared and diligently fenced against either of these. After exhorting to courage, he added, A preacher should not have too great a conceit of himself, but that he think that function and office hath happened to him from above, from God; that he discharge his duty diligently, and with very great fear, remembering that he is occupied, not in his own business, but in God's business. In the holy scriptures they are called, not princes, nor magistrates. nor rulers, nor kings, but stewards, preachers or criers, ministers, servants; that as we do this in behalf of another, we should not grow proud for another's praise. God would not have us preachers and criers of our own art and skill, but of his will: neither do we for any other cause carry about this treasure in earthen vessels, than for that it should be the brightness and clear light of the power of God. Such a minister of Christ was bishop Jewell, and there were many such among the British Reformers.

He was a man of great moderation; as appears by his letter to Dr. Parkhurst, when bishop of Norwich. "Let your chancellor, said he, be harder, but you easier; let him wound, but do you heal; let him lance, do you plaster: wise clemency will do more good than rigid severity; one man may move more with an engine, than six with the force of their hands. And accordingly he would often sit in his own consistory with his chancellor, hearing, considering, and sometimes determining causes, not thinking it safe to commit all to the sole care and fidelity of his chancellor and officials. But though as a justice of peace he often sate in the courts of quarter sessions, yet there he very rarely interposed, except his judgment were desired concerning some scruple of religion, or some such like difficulty. So exact was his care, not to entangle himself with secular affairs; and yet not to be wanting to his duty in any case.

He was extremely careful of the revenues of the church, not caring whom he offended to preserve it from being impoverished, in an age when the greatest men, finding the queen not over liberal to her courtiers and servants, too often paid themselves out of the church patrimony for the services they had done the crown, till they ruined some bishopries entirely, and left others so very poor, that they were scarcely able to maintain a prelate. A courtier having obtained a prebend in the church of Salisbury, and intending to let it to another layperson for his best advantage, acquainted bishop Jewell with the conditions between them, and some lawyer's opinion about them. To which the bishop replied, "What your lawyers may answer I know not; but for my part, to my power, I will take care that my church shall sustain no loss whilst I live."

Though he came to a bishopric miserably impoverished and wasted, yet he found means to exercise a prodigious liberality and hospitality. For the first, his great expense in the building a fair library for his cathedral church, may be an instance. This his successor, Dr. Gheast, furnished with books.

His doors stood always open to the poor, and he would frequently send charitable relief to prisoners. Nor did he confine his bounty to Englishmen only, but was liberal to foreigners, and especially to those of Zurich, and the friends of Peter Martyr. Perceiving the great want of learned men in his times, his greatest care was to have ever with him in his house several poor lads whom he brought up in learning. He took much delight to hear them dispute points of grammar-learning in Latin at his table when he was at his meal, improving them and pleasing himself at the same time. Besides these, he maintained in the university several young students, allowing them yearly pensions; and whenever they came to visit him, rarely dismissing them without liberal gratuities. Amongst these was the famous Richard Hooker his countryman, whose parents being poor, he must have been bound apprentice to a trade but for the bounty of this good bishop, who allowed his parents a yearly pension towards his maintenance, near seven years before he was fit for the university. In the year 1567 he appointed him to remove to Oxford, and there to attend Dr. Cole, then president of Corpus Christi college, who, according to his promise to the bishop, provided him a tutor, and a clerk's place in that college; which, with a contribution from his uncle John Hooker, and the continued pension of his patron the bishop, gave him a comfortable subsistence. In the last year of the bishop's life, Hooker making this his patron a visit at his palace, the good bishop made him, and a companion he had with him, dine at his own table, which Hooker boasted of with much joy and gratitude, when he saw his mother and friends, to whom he was then travelling on foot. The bishop when he parted with him, gave him good counsel and his blessing, but forgot to give him money

which when he bethought himself of, he sent a servant to call him back again, and then told him, "I sent for you, Richard, to lend you a horse which hath carried me many a mile, and I thank God with much ease." And presently delivered into his hand a walking-staff, with which he professed he had travelled many parts of Germany. He then went on and said, "Richard, I do not give, but lend you my horse; be sure you are honest and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here is ten groats more which I charge you to deliver to your mother. Tell her, I send her a bishop's blessing with it, and beg the continuance of her prayers for me. If you bring my horse back to me, I will give you ten more to carry you on foot to the college; and so God bless you good Richard." Not long after this, the good bishop died, but before his death he had so effectually recommended Hooker to Edwin Sandys then bishop of London, and afterwards archbishop of York, that he put his son under the tutelage of Hooker, and was so liberal to him, that he became one of the most learned men of the age.

To return to bishop Jewell; he had collected an excellent library of books of all sorts, not excepting the most impertinent of the popish authors. Here he spent the greatest and the best part of his time, rarely appearing abroad, especially in a morning, till eight o'clock; so that till that time it was not easy to speak with him; when commonly he ate some slight thing for the support of his thin body; and then, if no business diverted him, retired to his study again till dinner.

He maintained a plentiful, but sober table, and though at it he ate very little himself, yet he took care his guests might be well supplied, entertaining them in the mean time with much pleasant and useful discourse, telling and hearing any kind of innocent and diverting stories. For though he was a man great and exact, both in piety and virtue, yet he was not of a morose, sullen, unsociable temper, and his hospitality was equally bestowed upon both foreigners and Englishmen. After dinner he heard causes, if any came in; and dispatched any business that belonged to him, though he would sometimes do this at dinner also; and answered any questions, and very often arbitrated and composed differences betwixt his people, who knowing his great wisdom and integrity, did very often refer themselves to him as the sole arbitrator, where they met with speedy, impartial, and unchargeable justice. At nine at night he called all his servants about him, examined how they had spent their time that day, commended some, and reproved others, as occasion served, and then closed the day with prayers, as he began it. The time of his public morning prayers seems to have been eight o'clock.

After this, he commonly went to his study again, and from thence to bed, his gentlemen reading some part of an author to

him, to compose his mind, and then committing himself to his God and Saviour, he betook himself to his rest.

Jewell's principal writings have been noticed in the preceding pages. In the present day we cannot form an adequate idea of the importance of his controversial works against the papists at that period, when the whole of Europe was agitated by warfare, caused by the intrigues of the papacy, and promoted by the industrious defence of its principles. His work, the defence of the apology, in particular, should be studied by all who wish to become acquainted with this important subject. A copy of that work was ordered by queen Elizabeth, king James I., Charles I., and four archbishops, to be chained in every parish church, with a large bible, and Fox's Acts and Monuments, so that the people might read them at all convenient times.

Some others of Jewell's works will be found more generally interesting at the present day; among these the principal is the Exposition of the Epistles to the Thessalonians, which has been justly characterized as "worth its weight in gold." It was, however, a posthumous publication, having been edited by Dr. John Garbrand, a divine whom he much esteemed, to whom he left his unpublished papers and manuscripts. Garbrand published from them the Exposition of the Epistles to the Thessalonians—the View of a seditious Bull—A short Treatise of the Holy Scriptures—Six Sermons preached at Paul's cross, before the queen—and a Treatise of the Sacraments. These, with Jewell's other works, were collected and published in a folio volume in 1609 and 1611, and are now reprinting (1830) by the university of Oxford. Some other pieces were left in manuscript by bishop Jewell. Among them are enumerated the following,—An Exposition of the Epistles and Gospels throughout the year—An Exposition of the Creed, Lord's Prayer, and Ten Commandments—A Comment on the Epistles of St. Peter, and on the Epistle to the Galatians.*

* Wood, in his Athenæ Oxonienses, states that all books and papers left by bishop Jewell to Dr. Garbrand were given by the latter to Dr. R. Chaloner and Dr. John Rainolds. Diligent inquiry has been made for these comments on the epistles of Peter and to the Galatians, in the hope of adding them to this collection, but without success.

A

TREATISE

OF

THE HOLY SCRIPTURES,

GATHERED OUT OF CERTAIN SERMONS WHICH BISHOP JEWELL PREACHED AT SALISBURY,

A. D. 1570.

This treatise, Of the Holy Scriptures, was printed by Dr. Garbrand with another work of bishop Jewell's called "A View of a seditious Bull sent into England from Pius V. bishop of Rome, 1569." In the preface to the reader, he says,

"In the Treatise of the Holy Scriptures is showed the authority, and the profit, and the pleasure, and the necessity of the word of God.

"If thou learn to humble thyself before God, and to seek wisdom of him; if thou search the Scriptures, and make them thy guides to lead thee through the desert and wide sea of this life, thou shalt soon espy the danger of all practices towards disloyalty and rebellion whereto the Bull driveth thee. For it is not only said by the wise man, 'The fear of the Lord is the beginning of wisdom,' Prov. i. but also set down by the prophet, 'They have rejected the word of the Lord, and what wisdom is there in them?' Jer. viii. That is, men become foolish and do such things as are unmeet, because they care not for the word of God; and therefore David in his experience so confesses, that by the commandments of God he was made wiser than his enemies, and had more understanding than all his teachers; because the testimonies of the Lord were ever with him, and he did meditate upon them. Psal. cxix."

Dr. Garbrand adds a short account of the last hours of bishop Jewell, which is given in the preceding pages.

A TREATISE

OF

THE HOLY SCRIPTURES.

Among all his creatures in heaven or earth, God hath not made any like unto the sun in the firmament, the beams whereof are beautiful and pleasant, and give comfort in all places, to all things. It rejoices the whole, and relieves the sick; it causes birds to sing, fishes to play, cattle to stir, worms to creep, grass to grow, and trees to bring fruit; it renews the face of the whole earth.

Yet a blind man has no pleasure in the beauty thereof, because he is blind, and cannot see it; yet a dead man has no warmth by the heat thereof, because he is dead, and feels it not.

Adam was placed in paradise in perfect estate, and in the company of God's angels. God walked and did talk with him. He heard the voice, and beheld the presence of God. The rivers yielded waters abundantly, the trees brought him food of life. He had plenty without travail, he had pleasures, joy, and his heart's desire.

But Adam was unthankful; he knew not God, the worker of his happiness; he knew not the place in which he was; he knew not his own state and blessedness; therefore the wrath of the Lord grew against him; he fell into the snares of the devil, he became mortal, and returned to dust.

What nation in all the world so happy as Israel! They were delivered by a mighty hand out of Egypt, from the tyranny of Pharaoh, from servage and villainy.* Their children were no more slain before their faces. They passed through the bottom of the sea, as upon dry land. When they were hungry, there went forth a wind from the Lord, and brought them quails from the sea, and manna was given them from heaven to eat. When they thirsted, the

* Slavery, villain formerly meant a serf or bondsman.

rocks opened and poured out water, that they and their beasts might drink.

In battle they were mighty and strong; no power was able to stand against them. The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light. When they called upon the Lord, he heard them. When they trusted in him, they were not confounded.

But they grew unmindful of all these mercies, and murmured against the Lord, and against his servants; therefore God raught* forth his hand against them. He sware in his wrath that they should not enter into his rest. He sent his angel, and destroyed them in the wilderness.

Even so fares it with all such as regard not the word of their salvation; because they have ears and hear not, nor will understand with their hearts, the fury of the Lord shall be kindled against them. The prophet saith in the name of God to Israel, Jer. vii. I have sent unto them all my servants the prophets, yet would they not hear me, nor incline their ear.

Samuel tells Saul, 1 Sam. xv. Thou hast cast away the word of the Lord, and the Lord hath cast away thee. Again, Jeremiah saith, chap. vi. How do ye say, We are wise, and the law of the Lord is with us? They have rejected the word of the Lord, and what wisdom is in them? Again, Unto whom shall I speak, and admonish, that they may hear? Behold, their ears are uncircumcised, and they cannot hearken; behold the word of the Lord is unto them as a reproach, they have no delight in it; I will cause a plague to come upon this people, even the fruit of their own imaginations; because they have not taken heed unto my words, nor to my law, but cast it off.

After this manner God shows the cause why his word takes not place in us; because we are wilful, and will not hear it, nor receive it, nor take delight in it, nor let the fruit thereof appear; but reject it and make it a reproach, and cast it away from us. And therefore is it that the Lord doth cast us away; that we are unwise; that we please ourselves with our own devices, and follow our own imaginations, and perish, because we have not understanding to hear the instruction of the Lord's word, but like ignorant men, disallow it, and cast it behind the back.

The consideration hereof moves me to say somewhat of

* Stretched.

the HOLY SCRIPTURES, which are the bright sun of God; which bring light unto our ways, and comfort to all parts of our life, and salvation to our souls; in which is made known unto us our estate, and the mercy of God witnessed in Christ our Saviour.

That we may the better see the path which we have to walk in; my meaning is, truly, and plainly, and shortly, to show you what authority and majesty the word of God beareth; then, what profit we may reap by it; also how needful it is that we be well instructed in the Holy Scriptures; and what pleasure and delectation a Christian conscience may find in them; and lastly, whether they are dark and doubtful, or plain and easy for your understanding: that when we know the majesty and authority of the word, and what comfort and profit God giveth us by it, we deprive not ourselves thereof by our unthankfulness, nor close up our eyes that we see it not; but hear it in reverence and in fear, that it may be fruitful in us, and we receive it not in vain.

THE SCRIPTURES ARE THE WORD OF GOD. What title can there be of greater value? What may be said of them to make them of greater authority, than to say, The Lord hath spoken them? that they came not by the will of men, but holy men of God spake as they were moved by the Holy Ghost? 2 Pet. i. At the word or proclamation of an earthly prince we stand up and vail our bonnets, and give good heed to it: we are bound so to do, it is our duty; such honour belongeth to the powers that are placed to rule over us; for they are ordained of God. And whosoever resisteth them, resisteth the ordinance of God.

If we should have a revelation, and hear an angel speak unto us, how careful would we be to mark, and remember, and to be able to declare the words of the angel! yet an angel is but a glorious creature, and not God. And what is a king? great and mighty, yet mortal and subject to death; his breath departeth, and his name shall perish. Both he and his word, his power and his puissance shall have an end.

But the word of the gospel is not as the word of an earthly prince. It is of more majesty than the word of an angel. The apostle saith, Heb. ii. If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and was confirmed unto us by them that heard him?

God saith, by the prophet Isaiah, chap. lv. My word shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. And the same prophet saith, chap. xl. The word of God shall stand for ever. And, It is more easy that heaven and earth pass away, than that one tittle of the law should fail, saith our Saviour, Luke xvi. For it is the word of the living and almighty God, of the God of hosts, who hath done whatsoever pleased him, both in heaven and in earth.

By this word he maketh his will known. I have not spoken of myself, saith Christ, John xii. but the Father which sent me, gave me a commandment what I should say, and what I should speak. And again, John xv. If I had not come and spoken unto them, they should not have had sin; but now they have no cloak for their sin. No man hath seen God at any time. He is invisible, no eye can reach unto him. The only begotten Son which is in the bosom of his Father, he hath declared him; he hath showed us the throne of grace, that we may seek for mercy, and find grace in time of need; he hath disclosed unto us the will of his Father; he hath left unto us, and ordained, that we should hear his holy word.

This word the angels and blessed spirits used when they came down from heaven to speak unto the people; when they came to the blessed virgin, and to Joseph, and to others, they spake as it was written in the prophets, and in the Scriptures of God; they thought not their own authority sufficient, but they took credit to their saying, and authority to their message, out of the word of God.

This word the prophets vouched and alleged to the people. Albeit they were sanctified in their mothers' womb; albeit God had endued them with his heavenly Spirit; although a seraphim came unto one of them and touched his mouth with a hot coal; albeit he saw the Lord sitting upon a high throne; yet they would not speak as of themselves, but only in the name of the Lord; for thus they used to say, The Lord hath spoken—This is the word of the Lord—Hear what the Lord saith. Saint Paul, albeit he was taken up into the third heaven, and into paradise, and heard words that are not lawful for man to utter, yet he wrote not his own words to the churches of Rome, of Corinth, and Thessalonica, and of other places, but delivered those which he had received, and taught them according to the Scriptures.

This word is the true manna; it is the bread which came

down from heaven; it is the key of the kingdom of heaven; it is the savour of life unto life; it is the power of God unto salvation. In it God showeth unto us his might, his wisdom, and his glory. By it he will be known of us. By it he will be honoured of his creatures. Whatsoever truth is brought unto us contrary to the word of God, it is not truth, but falsehood and error; whatsoever honour done unto God, disagrees from the honour required by his word, it is not honour unto God, but blasphemy.

As Christ saith, Matt. xv. In vain they worship me, teaching for doctrines men's precepts. By Isaiah God saith, Who required this at your hands? And by Jeremiah, chap. vii. I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. But this commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways which I have commanded you, that it may be well unto you.

Again, Jer. xxiii. What is the chaff to the wheat? saith the Lord. What are your dreams to be weighed with the truth of God? Search the Scriptures. In them ye shall learn to know me, and how you should worship me; in them ye shall find everlasting life. The words of the Lord are pure words, as the silver tried in the furnace; there is no filth nor dross remaining in them; they are the storehouse of wisdom, and of the knowledge of God; in respect whereof, all the wisdom of this world is but vain and foolish.

Numa Pompilius, king of the Romans, Lycurgus, king of Lacedemon, and Minos, king of Crete, were wise men, and of great government; they devised laws to rule the people, and bare them in hand, that they were taught by revelation, that so their ordinances might win the more credit, and be established for ever. But where are they now? Where is Numa, Minos, or Lycurgus? Where are their books? What is become of their laws? They were unwise, and had no knowledge nor understanding of God; they and their laws are dead, and their names forgotten. But the law of God came from heaven indeed. God wrote it with his finger; it is the fountain of all wisdom, and therefore shall it continue for ever, and never have an end.

Here let us behold the great power and work of God. When Moses received the law, God himself came down in person, with thousand thousands of angels; the air was darkened at his presence, the mount stood all covered with fire,

the earth shook, the heavens thundered, the people stood afar off, and fled for fear, and said unto Moses, Talk thou with us, and we will hear; but let not God talk with us lest we die. This was the first proclaiming and publishing of the law; such force and credit God gave to his word, and warranted himself to be the Lord.

Since that time, many thousand years are already passed. In the mean time the people of Israel were oppressed by tyrants, were spoiled and chased out of their country; first by Nebuchadnezzar into Babylon; after that, by Antiochus into Syria; and lastly, they were as vagabonds driven from country to country.

Their city Jerusalem was sacked, their houses overthrown, their temple rased, and not a stone left upon a stone; their library destroyed, their books burnt, the tabernacle lost, the covenant broken. No vision, no revelation, no comfort for the people left; nor prophet, nor priest, nor any to speak in the name of the Lord.

In all those times of decays, of sackings, of darkness, and of misery, what was done with the word of God? It was wickedly burnt by Jehoiakim, king of Judah; and Antiochus burnt the books of the law, and cut them in pieces. No man durst be known to have them, and avouch the having; so thought they utterly to deface the glory of God, and to abolish all remembrance of his laws.

Then came the Pharisees; they drowned the word of God with their traditions; they took away the key of knowledge, and entered not in themselves, but forbad them that came in. After them came heresies; they denied, some one part, and some another part of Scripture. They rased, blotted, corrupted, and altered the word of God; of the word of God they made it their own word, or, which is worse, they made it the word of the devil.

By the space of so many thousand years, the word of God passed by so many dangers of tyrants, of pharisees, of heresies, of fire, and of sword, and yet continueth and standeth until this day, without altering or changing one letter. This was a wonderful work of God, that having so many and such great enemies, and passing through so many and such great dangers, it yet continueth still, without adding or altering of any one sentence, or word, or letter.* No creature was able to do this, it was God's work.

He preserved it, that no tyrant should consume it; no

* So as to alter the sense, or change the doctrines taught therein.

tradition choke it; no heretic maliciously should corrupt it. For his name's sake, and for the elect's sake, he would not suffer it to perish; for in it God hath ordained a blessing for his people, and by it he maketh covenant with them for life everlasting. Tyrants, and pharisees, and heretics, and the enemies of the cross of Christ, have an end; but the word of God hath no end.

No force shall be able to decay it. The gates of hell shall not prevail against it. Cities shall fall; kingdoms shall come to nothing; empires shall fade away as the smoke; but the truth of the Lord shall continue for ever. Burn it, it will rise again; kill it, it will live again; cut it down by the root, it will spring again. There is no wisdom, neither understanding, nor counsel against the Lord. Prov. xxi.

Let us behold the nations and kingdoms which sometimes professed Christ, and are now heathenish; Illyricum, Epirus, Peloponnesus, Macedonia, and others. Again, let us behold such kingdoms and countries, which were in times past heathen, and knew not God; as England, Ireland, Rome, Scotland, and divers others.

They were all without the gospel, without Christ, without God, and without hope of life. They worshipped idols, even the work of their own hands. To them they appointed priests for their service, days and places for the people to resort together to worship them.

Here in England, Paul's church in London was the temple of Diana; Peter's church in Westminster was the temple of Apollo. In Rome, they had the temple of the great god Jupiter, and in Florence the temple of Mars; and in other places they had temples dedicated to other idols.

Jupiter, Mars, Apollo, and Diana were unclean spirits and filthy devils; yet they gave thanks to them for their peace and prosperity, prayed to them in war and in misery, and commended unto them their wives, their children, themselves, the safe keeping and custody of their souls. They built gorgeous churches and chapels; set up images of silver and gold to them; prayed, lifted up their hands, did sacrifice, and offered up their children to them.

A horrible thing to say, yet true it is, the darkness of those times was such, that men slew their own children, and offered them up to idols. They said, Great is Jupiter, great is Apollo, and great is Diana of the Ephesians. These are the gods of our fathers; our fathers trusted in them; they made us, and have defended us, and have given

us victory against our enemies. Whosoever denied them were thought worthy to die.

Thus were the kings, and the princes, and the people persuaded; and so continued they by the space of some thousand years, without controlment or contradiction. They had great props of antiquity, universality, and consent—antiquity of all times; universality of all places; consent of all the people. So strongly and so mightily were they founded; who would think such a religion, so ancient, and so universal, and so defended by common consent, should ever possibly be removed?

But when the fulness of time came, God sent forth his word, and all was changed. Error fell down, and truth stood up; men forsook their idols, and went to God. The kings, and priests, and people were changed; the temples, and sacrifices, and prayers were changed; men's eyes and hearts were changed. They forsook their gods, their kings, their priests; they forsook their antiquity, customs, consent, their fathers, and themselves.

What power was able to work these things? What emperor by force ever prevailed so much? What strength could ever shake down such mighty idols from their seats? What hand of man could subdue and conquer the whole world, and make such mighty nations confess they had done amiss? This did the Lord bring to pass by the power of his word and the breath of his mouth.

This it was that led captivity captive, and threw down every high thing that lifted itself up against the Lord, and brought all powers under subjection unto the Lord. It is the image, the power, the arm, the sword, and the glory of God. It is mighty, of great force and virtue, of authority and majesty, because it is the word of God; therefore the glory thereof is great.

Now let us stand afar off, and humble ourselves, and in reverence and fear learn to take the fruit and comfort of the same; for so is the will of God, that we may be partakers of his glory. But where shall we find entrance into this matter? And how shall we be able to come to land? For this is the sea, and the depth of all the works, of the judgments, and mercies, and of the kingdom of God. This is a sea that hath no shore, a pit that hath no bottom.

The Holy Scriptures are the mercy-seat, the registry of the mysteries of God, our charter for the life to come, the holy place in which God showeth himself to the people, the

mount Sion where God hath appointed to dwell for ever. The more comfort there is in them, so much the more greedily let us desire them; the more heavenly and glorious they are, with so much the more reverence let us come unto them.

For consideration of this matter of the fruit and comfort which God worketh by his word, what may we better call to mind than what is recorded by St. Paul, Rom. xv.? Whatsoever things were written aforetime, are written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

All that is written in the word of God is not written for angels, or archangels, or heavenly spirits, but for the sons of men, for us, and for our instruction; that by them we may receive strength and comfort in all adversities, and have hope of the life to come. It is the word of God. God openeth his mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus; so rooted and grounded in him, that we be not tossed to and fro with every tempest.

The profit which the word of God bringeth shall best appear, if we first take a view of our estate, what we are, in what place we stand, and what enemies make force against us. We are the sons of Adam, stubborn children, the children of vanity and of wrath; the children of those fathers who forsook God, and have erred in their hearts, and were deceived.

God who created man, and breathed into him the breath of life, saith, Gen. viii. "The imagination of man's heart is evil from his youth." Such are we, even by the judgment of God, and his judgment faileth not. What error, what idol, what wickedness ever hath been heard, which hath not been forged and wrought in the heart of man?

We can neither do, nor speak, nor think the thing that is good; our understanding is heavy, our will froward, our eyes blind, and our heart unclean. We go astray through this world as lost sheep, every man after his own way. Even as a leaf is carried up and down with a blast of wind, so are we easily driven into error; in ourselves we find no stay, no succour, nor help. Such are we, and so weak of ourselves.

But where are we? In the world. And what is the world? Some think it to be a place full of all delights and

pleasures, a goodly, strong, and gorgeous palaee, and a paradise of joy. Let no man deceive us, nay, rather let us not deceive ourselves: the world is a shop of vanities, it is a dungeon of darkness, a pot full of poison, a ship full of leaks, a way full of snares; it blinds our eyes, beguiles our senses, and helps us forward into all dangers. We are blind ourselves, and the place wherein we are is nothing else but darkness.

Whereunto may I resemble our case? Jeremiah the prophet was cast into a dungeon: there he sat without light, and without comfort. His ease was miserable, and the place loathsome; yet he knew where he was, he knew what he lacked; he cried unto the Lord and was delivered.

Daniel was cast into the den of lions, there to be torn in pieees and devoured: but he saw his misery, and the danger in which he stood; he saw the lions, the paws which should gripe him, and the teeth which should tear him. His ease was miserable, yet is ours more miserable. We are in the deep dungeon of hell, and think we are in safety; we are in the midst of darkness, and think it to be light; we are compassed with lions, with dragons, and with seorpions, yet think not of our misery.

Who hath not heard of the story of Jonah? Jonah was in a whale's belly. The place was very dark, the waves beat on every side; he was drowned, yet touched no water; he was swallowed up, yet not consumed; he lived without any sense of life; the fish was death, the sea was death, and the tempest was death; yet he died not, but lived in the midst of death; he could not see, he could not hear, he knew not to whom he might call for help; he was taken and carried away, he knew not whither.

Let us mark well this story; it is a true pattern of our estate, and shows what our life is in this world. We are beset with like dangers; we are driven with tempests; we are drowned in like floods; we live in the midst of horrible darkness; we are carried we know not whither.

The philosopher tells us, truth and falsehood are nigh neighbours, and dwell one by the other; the outer porch of the one is like the porch of the other; yet their way is contrary; the one leads to life, the other leads to death; they differ little to the show, save that oft times the door of falsehood is fair, painted, graven, and beautifully adorned; but the door or forefront of truth is plain and homely.

Thereby it happens that men are deeeived; they mistake

the door, and go into error's house, when they seek truth. They call evil good, falsehood truth, and darkness light; they forsake that which is good, deny the truth, and love not the light. This moved St. Paul to say of his brethren the Jews, Rom. x. I bear them record that they have the zeal of God, but not according to knowledge; they have the care and fear of God; they are zealous in their doings; they have devotion; they pretend conscience; they think they do well, and that they please God. When they professed themselves to be wise, they became fools, Rom. i.

They knew not what they did; for if they had knowledge, they would never have crucified the Lord of glory. But they know not the truth of God; they know not God; they are carried away in the vanity of their own heart; their prayers are no prayers; the truth they hold is falsehood; their faith is no faith; they are sheep without a shepherd. Thus we have heard what we are, and in what place.

Now let us see what enemies bend their force against us. We fight against the gates of hell, with the devil, the prince of darkness, the father of lies; with the devil, who hath power over the children of disobedience, by whose malice death came into the world. Even that devil bends his force against us, who deceived Adam in paradise, who deceived the learned philosophers, and beguiled the princes, and wise men, and the worthies of the world; who abuses and entices our hands, our eyes, our learning, our understanding, and our own hearts to deceive us.

He rampeth as a lion, and rangeth over the world, seeking whom he may devour. This is his delight and study. He hath been a murderer from the beginning. If this were ever true at any time, our times have found it most true. We are they upon whom the ends of the world are come.

Now is this Scripture fulfilled in our ears. Now see we the days whereof Christ warned his disciples so earnestly, Matt. xxiv. They shall say, Lo! here is Christ, and there is Christ. This is the truth, that is the truth. There shall arise false Christs and false prophets, and shall deceive many; they shall betray the truth. Many shall be offended by them; if it were possible, the very elect, they whose names are written in the book of life, should be deceived. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened, the sun shall be darkened, and the moon shall not give her light.

The sun is the word of God, the moon signifies the church. The powers of heaven shall be moved; all the kindreds of the earth shall mourn; abomination of desolation shall stand in the holy place. Let him that reads, consider it. This is the mystery of iniquity, of which St. Paul speaks to the Thessalonians, which worketh among them that perish, 2 Thess. ii. Thus are we forewarned. God has given us his word to advise us, that we be not cast away unawares.

They that walk in the dark know not whither they go. If the blind lead the blind, both fall into the ditch. He that is ignorant, shall not be known. Christ shall say unto him, I know you not; depart from me, ye cursed, into everlasting fire. Their worm shall not die, and their fire shall not be put out.

In this case, what shall a godly-disposed simple man do? How shall he settle himself? to which side may he safely join himself? If he make reckoning of learning, there are learned men on both sides. If he make reckoning of virtue and godly life, there are virtuous men and of godly life on both sides. If he make reckoning of zeal, either side is zealous in the religion they hold. If he make reckoning of the name of the church, they take it as well to the one side as to the other. If he make reckoning of the multitude, there are many on either side, but neither side has so many as the Turk.

Whither then may a man turn himself, and to which side may he safely join? In this case we find the comfort and profit of the word of God. In this case, St. Paul tells us, Whatsoever things were written aforetime, are written for our learning, to lighten our eyes, to resolve our doubts, and to guide our feet. This light God hath kindled in his mercy, to lighten them that sit in darkness. Except he had left a spark of this light we had perished, and become like to Sodom and Gomorrah.

David saith, Thy word is a lantern to my paths, and a light to my feet. By it I may see the way which is before me; by it I can escape danger, and by it I can keep the path wherein I ought to walk. When Christ perceived that the Capernaites and the Jews disliked his doctrines, and went back and walked no more with him, he said to the twelve, John vi. Will ye also go away? You are my disciples, whom I have chosen out of this world; will ye also go away? Simon Peter answered him, Master, to whom

shall we go? Thou hast the word of eternal life. If we forsake thee, who shall instruct us? Thy word is the word of eternal life.

With this word Christ confounded the scribes and pharisees, and put them to silence. Ye reject, saith he, Mark vii. the commandment of God, that ye may observe your own tradition. For Moses said, Honour thy father and thy mother; whosoever shall curse father or mother, let him die the death. But ye say, if a man say to father or mother, Corban, that is, by the gift that is offered by me thou mayest have profit, he shall be free.

With this word he confounded them, for misusing the temple by buying and selling, Matt. xxi. It is written, My house shall be called the house of prayer, but ye have made it a den of thieves. With this word he put them to silence, and confounded their error, in that they thought it lawful for a man to put away his wife for every fault, Matt. xix. From the beginning it was not so. With this word he confounded the devil, and chased him from him, Matt. iv. It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. And again: It is written, Thou shalt not tempt the Lord thy God. And again: It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

This word confounded the Arians, and all sects of heretics. What is become of Marcion, of Nestorius, of Valentinus, of Menander, of Sabellius, of Eutyches, and others? They are blown away as smoke before the wind. The word of God hath confounded them, and beat them away. As Dagon fell, and brake his hands and neck, and could not stand in the presence of the ark of the Lord, even so shall all falsehood fall and hide itself in the presence of the truth of God. As the rod of Moses devoured the rods of the charmers; as the beams of the sun drive away and consume darkness,—so shall the word of God chase away errors.

When the two disciples walked by the way with Christ, they said between themselves, after their eyes were opened, so that they knew him, Did not our hearts burn within us, while he talked with us by the way, and opened to us THE SCRIPTURES? Luke xxiv. His words possessed all our senses; his talk was not like common talk; we felt it forcible in us as the word of God.

Israel heard Peter declare unto them at Jerusalem by proof of the Scriptures, that Christ was come. They were

not able to resist the word of God, but were pricked in their hearts, and said unto Peter and the other apostles, Men and brethren, what shall we do? Acts ii. We acknowledge our error: the words which you speak are most true; they are the words of life; teach us and instruct us what we shall do. They felt the force of it, and yielded unto it; they did acknowledge it was the word of God.

Augustine, after he had continued long in error, and had withdrawn himself into a secret place, where he might make his prayer, and bewail his ignorance, heard a voice say unto him, Take up and read, take up and read. And he forthwith took up the epistles of St. Paul, and opened them, and secretly read the chapter which he first lighted on, even these words: Not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts of the same, Rom. xiii.

"I would read no further," saith he, "for I needed not. For when I had read to the end of this sentence, all the darkness of doubtfulness vanished away, as if some clear light of security were poured into my heart." It was as if it had been said, O man, acknowledge thy misery; thou art naked, cover thy filthiness; put upon thee Jesus Christ. And forthwith I felt a fire within me, my heart was lightened; the scales fell from mine eyes, I was able to see. Thus he was comforted and stayed by this, the word of God.

This profit of the word Cyprian declares: If we return to the head, and the beginning of the Lord's traditions, all error of man must needs give place. Theophylact, writing upon these words in the gospel of St. John, He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber, saith, He entereth not in by the door, that is, by the Scriptures; for he doth not use the Scriptures nor the prophets as witnesses. For indeed the Scriptures are the door by which we are brought to God, and they suffer not the wolves to come in; they keep off heretics, that we may be in safety; and they teach us the reason of any thing wherein we would be instructed; therefore he is a thief which entereth not into the sheepfold by the Scriptures. And by the Scriptures it appears he is a thief that climbeth up another way, that is, makes himself another way, a way which was not known, nor beaten: such a one shall antichrist be. What greater profit? They bring us to God, teach us the truth, and give us reason of all

things: they keep us in safety, suffer not wolves to devour us, keep off heretics, bewray a thief, and make known who is antichrist.

Therefore, upon the gospel by St. Luke, he expounds these words, Let your lights be burning; that is, have not your being in the darkness, and be ye not void of judgment; but take unto you the light of God's word, which will teach you what things you should do, and what things you ought not to do.

And as the word of God is the light to direct us, and to bewray errors, so is it also the standard and beam to try the weights of truth and falsehood. Chrysostom, writing upon the 24th of Matthew, shows it were impossible for a man to stay himself, and find out which is the true church, but by the word of God. "For it could not be tried by working of miracles; because the gift of working miracles is taken away, and such false miracles as carry some show are rather to be found among false Christians; nor yet by their conversation and life, because Christians live either as ill or worse than heretics." There can be no trial of true christianity, and Christians which desire to know the truth, whereupon they may build their faith, have no other refuge, but to try and learn this by the Scriptures. For, saith he, heretics have the counterfeit and likeness of those things which are proper to Christ; they have churches, they have the Scriptures of God, they have baptism, they have the Lord's supper, and all other things like the true church; yea, they have Christ himself. He therefore that will know which is the true church of Christ, how may he know it, but by the Scriptures?

Therefore our Lord, knowing that there should be such confusion of things in the latter days, commandeth that Christians, who live in the profession of Christian faith, and are desirous to settle themselves upon a sure ground of faith, should go to no other thing, but to the Scriptures. Otherwise, if they had regard to other things, they should be offended and perish, and not understand which is the true church.

The master of a ship, when he is on the main sea, casts his eye always upon the load-star,* and so directs and guides his ways. Even so must we, who are passengers and strangers in this world, ever settle our eyes to behold the word of God; so shall no tempest overblow us; so shall

* The pole star.

we be guided without danger; so shall we safely arrive in the haven of our rest.

The prophet David therefore saith, Blessed are they that keep his testimonies, and seek him with their whole heart. Their faces shall not be ashamed, they shall not be confounded, which have respect unto his commandment. Blessed is the man, whose delight is in the law of the Lord, and in that law doth exercise himself day and night. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

This is the rule of our faith. Without this, our faith is but a fantasy, and no faith; for faith is by hearing, and hearing by the word of God. Therefore Christ saith, John v. Search the Scriptures; they are they that testify of me. There shall ye find testimony of my doctrine; there shall ye know what is the will of my heavenly Father, and there shall you receive the comfort for everlasting life.

Again, John viii. He that followeth me, shall not walk in darkness, but shall have the light of life. If a man keep my word, he shall know the truth, he shall never see death. Therefore Baruch said, "O Israel, we are blessed, for the things that are acceptable unto God are declared unto us." This is thy blessedness; herein hath God showed his favour unto thee, he hath revealed the secrets of his will unto thee, and hath put his word in thy mouth. He showed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with every nation, neither have they known his judgments.

Therefore the prophet David teaches us to pray unto God for the knowledge of his word. Show me thy ways, O Lord, and teach me thy paths: take not thy Holy Spirit from me, and incline my heart unto thy testimonies. Give me understanding, that I may learn thy commandments. Open mine eyes, that I may see the wonders of thy law. And, Lighten mine eyes, that I sleep not in death; that I may discern between safety and danger, that I may know truth to be the truth, and error to be error.

Thus I have declared part of that profit which grows to us by the word of God; but it not only directs our judgment in the trial of truth, it also grafts in us a boldness and constancy in the defence of the truth. It is also said in the book of Ecclesiasticus, "A fool changeth as the moon. He

is always unstable and inconstant, he knows not what to do nor what to believe; he is sometimes full, and sometimes empty, and turns and changes as the moon; he builds, and lays his foundation upon the sand, therefore his house falls to the ground; he halts on both sides, sometimes he worships God, and sometimes Baal; he is neither hot nor cold; he ebbs and flows like the waves of the sea; he doubts and staggers, and rests in nothing; he knows not the truth; he knows not that the Scriptures are the word of God, so he wanders in the dark, and knows not the way in which he walks. He has no feeling, no heart, no understanding; he is unfaithful towards God, and keeps no faith towards man; he is wavering in all his ways." And why? Because he knows not the will of God, nor hath the light of his word to guide his feet.

But a wise man is one and steadfast as the sun. He builds his house upon a rock, and that rock is Jesus Christ, the Son of God. Therefore his house is never shaken down. Be the storm or tempest ever so rough, yet it shall stand fast like mount Sion, because his trust is in the name of the Lord. He knows that his name is written in the book of life; he knows that he belongs to the Lord's sheepfold, and that no man can take him away out of the Lord's hand.

In this boldness David saith, Psal. xxiii. Though I should walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me. And again, Psal. xxvii. The Lord is my light and my salvation, whom shall I fear? And again, Psal. cxix. Except thy laws had been my delight, I should now have perished in mine affliction.

When Hezekiah heard the proud message of Sennacherib, sent to him and his people by Rabshakeh, that they should not obey Hezekiah, nor trust in him when he said, The Lord will deliver you; and, Let not thy God deceive thee, in whom thou trustest; he went up into the house of the Lord, and prayed unto the Lord to save him and his people out of their hands, that all the kingdoms of the earth might know that he is God alone, 2 Kings xix.

Even so the apostle, Rom. xiv. Whether we live or die, we are the Lord's. And in this boldness our Saviour Christ settled himself to bear their reproaches, and to carry his cross, Luke xxii. Father, if thou wilt, take away this cup from me; nevertheless, not my will, but thine be done. Thus they that are taught by the word of God to put their

trust in the Lord, and are thereby rooted and settled in him, cannot be removed by any practice of Satan, but stand fast, and continue for ever. Which shall more plainly appear, if we look back into the times of persecution, and behold the boldness and constancy of the saints of God. They were brought before magistrates, cast into prison, spoiled of their goods, cruelly murdered; some were hanged upon gibbets, some run through with swords, some torn with wild horses, some drowned in the water, and some burnt in the fire. They were hated of all men for the name of Christ, they were despised as the filth of the world, and dung of the earth; yet they continued faithful and constant; they armed their hearts with the comfort of God's word; THEREBY were they able to resist in the evil day; they were faithful until death, therefore God gave them a crown of glory.

When they were called before kings and princes, and others of authority, and commanded to forsake the truth they had learned, and the comfort which they took in the truth, they answered in this manner, "O my gracious Lord, I would fain do your commandment; I am your subject; I have done you faithful service with my body and with my goods, but I cannot serve you against God. He is King of kings, and Lord of lords; he is my Lord before whom I stand; I have put my life in his hands; he hath forbidden me to do this which you command, therefore I cannot do it. Judge uprightly whether it be meet to obey you rather than God. My living, my wife, my children, and my life, are dear unto me. I am a man like others, and have my affections; yet neither living, nor wife, nor children, nor my life, is so dear unto me as the glory of God. I am but a poor worm, yet am I the work of his hands. God hath put his word in my mouth; I may not deny it; I may not bear false witness against the Lord. My life is not dear unto me in respect of the truth. I know if I should deny him to save my life, I should lose it; and if I lose my life for his sake I shall find it.

"That which your authority shall lay upon me is not done without his will. All the hairs of my head are numbered. I owe you obedience; I will not resist your power; for if I should resist, I should resist the ordinance of God. I am subject to you for conscience sake. I will forsake my country, my goods, my children, and myself, at your commandment; I will say to mine own flesh, I know thee not; only I cannot forsake my Lord God.

"Dear sir, you fight not against me. Alas? what am I? what can I do? You fight against God, against the Most Holy, against Him who can command your life to go out of your body. It is a hard thing for you to kick against the spur; it is no hard matter for you to kill me, for so mighty a prince to kill so wretched a worm. But this I declare to you, that my blood which you shed is innocent, and shall be required at your hands.

"It may please God to give unto you repentance, and the knowledge of the truth. If my blood may be a mean thereto, if my blood may open your eyes, if my blood may soften your heart, it could never be spent in a better cause; blessed be the name of God, which hath made me his instrument for your so happy conversion. This is the only thing wherein I cannot yield. The Lord hath spoken unto me; I have heard his voice; my heart has felt it; my conscience knows it; I cannot deny it; no sword can cut me from it; no water can drown it; no fire can burn the love I bear unto it; there is no creature in heaven or earth, that can carry me from the blessed hope I have conceived by his word."

So constant is he that hath learned the word of God, and hath set his delight upon it, and through it is assured of the will of God. Heaven shall shake, the earth shall tremble, but the man of God shall stand upright. His feet shall not fail, his heart shall not faint, he shall not be moved; such a ground, such a foundation, such a rock is the word of God.

Blessed is the man whose hope is in the name of the Lord. He shall build upon a sure place; he lays his foundation upon the corner-stone; he needs no army to make him strong; he needs no friends to comfort him in adversity; his strength is within; the gates of hell shall not prevail against him; his comfort is inwardly within his heart; he speaks to God, and God unto him; his eyes behold the kingdom, and power, and glory of God.

But what say we of the fathers, Augustine, Ambrose, Jerome, Cyprian, &c.? What shall we think of them, or what account may we make of them? They are interpreters of the word of God; they were learned men, and learned fathers; the instruments of the mercy of God, and vessels full of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them.

They were witnesses unto the truth, they were worthy pillars and ornaments in the church of God. Yet may they

not be compared with the word of God. We may not build upon them; we may not make them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord.

And thus are we taught to esteem the learned fathers of the church, by their own judgment; by that which they have written, either for the credit of their own doings, or of the authority which they have thought due to the writings of others.

Augustine said of the doctors and fathers of his time, Neither weigh we the writings of all men, be they ever so worthy and catholic, as we weigh the canonical Scriptures; but that, saving the reverence that is due unto them, we may mislike and refuse somewhat in their writings, if we find that they have thought otherwise than the truth may bear. Such am I in the writings of others, and such would I wish others to be in mine. Some things I believe, and some things which they write I cannot believe. I weigh them not as the holy and canonical Scriptures.

Cyprian was a doctor of the church, yet he was deceived; Jerome was a doctor of the church, yet he was deceived; Augustine was a doctor of the church, yet he wrote a book of retractations; he acknowledged that he was deceived. God did therefore give to the church many doctors, and many learned men, who all should search the truth, and one reform another, wherein they thought him deceived.

Augustine saith, "Take away from amongst us any of our own books, let the book of God come amongst us; hear what Christ saith, hearken what the truth speaketh." He is the Wisdom of his Father, he cannot deceive us. Again, he saith, "Hear this, The Lord saith: hear not this, Donatus saith, or Rogatus, or Vincent, or Hilary, or Ambrose, or Augustine saith." All these were learned, most of them were holy; yet, saith Augustine, we may not yield to that which is said by learned men, but we must yield our full consent and belief to the word of God.

Origen saith, "We must needs call to witness the Holy Scriptures; for our judgments and expositions without those witnesses carry no credit," Mark well; our words, and expositions, and constructions, unless they be warranted by the Scriptures, are not enough, they carry not credit. Augustine saith, "We offer no wrong to St. Cyprian, when we sever any of his letters or writings from the canonical authority of the Holy Scriptures."

Thus speaks Augustine, a doctor of the church, of Cyprian, another doctor of the church. Cyprian was a bishop, a learned father, a holy man, and a martyr of Christ; yet, saith Augustine, his word is not the gospel, his word is not the word of God; there is no wrong done to him, though his writings carry not like credit, as the Holy Scriptures.

I could show many like speeches of the ancient fathers, wherein they reverence the Holy Scriptures, as that to which only they give consent without gainsaying; which can neither deceive, nor be deceived. In this sort did Origen, and Augustine, and other doctors of the church speak of themselves, and of theirs, and the writings of others—that we should so read them, and credit them, as they agreed with the word of God. This kind of writing is to be read, not with a necessity of believing them, but with a liberty to judge of them.

St. Paul saith, Gal. i. Though we, or an angel from heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed. Out of which place Augustine speaks thus, "Whether it be of Christ, or of his church, or of any thing else whatsoever, pertaining either to our life, or to our faith, I will not say if I myself, but, if an angel from heaven shall teach us otherwise than ye have received in the books of the law, and in the gospels, hold him accursed."

Now to conclude this matter, the same father saith, "The judges, or doctors of the church, as men, are often deceived." They are learned, they have pre-eminence in the church, they are judges, they have the gifts of wisdom and understanding, yet they are often deceived. They are our fathers, but not fathers unto God: they are stars, fair, and beautiful, and bright, yet they are not the sun; they bear witness of the Light, they are not the light. Christ is the Sun of righteousness.

Christ is the light which lighteneth every man that cometh into this world. His word is the word of truth. He is the day-spring which hath visited us from on high; he came down from the bosom of his Father; he shall guide our feet into the way of peace. Of him God the Father spake, Matt. iii. This is my well beloved Son, in whom I am well pleased; hear him.

He is the Lamb without spot; out of his mouth goeth a two-edged sword. This is he in whom all the ends of the world shall be blessed; hear him; give heed to his saying,

embrace his gospel, believe his word. Thus much touching the credit and authority which is to be given to the writings of the ancient fathers.

St. Paul, speaking of the word of God, saith, 2 Tim. iii. The whole SCRIPTURE is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness. To teach the truth, to reprove falsehood, to correct all vice, to instruct in all virtue. Again, Rom. i. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.

Basil saith, "The Scripture of God is like an apothecary's shop, full of medicines of sundry sorts, that every man may there choose a convenient medicine for his disease." There are salves and ointments to cure all maladies: whosoever cannot be cured by the word of God, his disease is grown desperate, and past cure.

Many think the apostle's speech is hardly true of the whole Scriptures, that all and every part of the Scripture is profitable. Much is spoken of genealogies and pedigrees, of lepers, of sacrificing goats and oxen, &c. These seem to have little profit in them, but to be vain and idle. If they show vain in thine eyes, yet the Lord hath not set them down in vain. "The words of the Lord are pure words, as the silver tried in a furnace of earth, fined seven times," Psal. xii. There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction; there is not one jot, but it is sealed and signed with the blood of the Lamb. Our imaginations are idle, our thoughts are vain; there is no idleness, no vanity, in the word of God.

Those oxen and goats which were sacrificed, teach thee to kill and sacrifice the uncleanness and filthiness of thy heart; they teach thee, that thou art guilty of death, when thy life must be redeemed by the death of some beast; they lead thee to believe the forgiveness of sins by a more perfect sacrifice, because, It was not possible that the blood of bulls and goats should take away sins, Heb. x. The leprosy teaches thee to know the uncleanness and leprosy of thy soul. Those genealogies and pedigrees lead us to the birth of our Saviour Christ. So that the whole word of God is pure and holy. No word, no letter, no syllable, no point or tittle thereof, but is written and preserved for thy sake.

Art thou a king? Read the Scriptures; thou shalt find who hath established thine estate, and what duty thou owest

to God. God there telleth thee, Prov. vii. By me kings rule, and princes decree justice. I have given thee authority; thou carriest my sword, I have put a crown upon thy head; thou art my servant; walk before me; let thy heart be perfect in my sight.

Art thou a subject? Read the Scriptures; they will teach thee to know thy duty. There Paul biddeth thee, Give tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour is due. Ye must be subject, not because of wrath only, but for conscience sake. For he beareth not the sword for nought, for he is the minister of God, to take vengeance on him that doeth evil. Rom. xiii.

Art thou a minister? Read the Scriptures; they will teach thee thy duty. The prophet saith to thee, Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, Isa. xlviii. The apostle saith unto thee, 2 Tim. iv. Preach the word, be instant in season and out of season; watch in all things; do the work of an evangelist; make thy ministry fully known. Thou shalt give an account for the souls of the people; their blood shall be required at thy hands.

Art thou a father? hast thou children? Read the Scriptures; they will teach thee. If thou hast sons, instruct them. Eli the prophet, by sparing his wanton children, cast away himself and his children; they were slain, the ark of God was taken, and old Eli fell down, and brake his neck, 1 Sam. ii.

Art thou a child? hast thou a father? Read the Scriptures; they will teach thee: Children, obey your parents in the Lord, for this is right; honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on earth, Eph. vi. And again, Children, obey your parents in all things, for it is well pleasing unto the Lord, Col. iii. The wise man warns thee: The eye that mocketh his father and despiseth the instruction of his mother, let the ravens of the valley pluck it out, and the young eagles eat it, Prov. xxx.

Hath God blessed thee in wealth? art thou rich? Read the Scriptures; they will teach thee: Be not high minded, and trust not in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy, 1 Tim. vi. Again, Trust not in oppression and robbery; be not vain; if riches increase, set not your heart thereon. Thou shalt depart and leave them behind thee: they shall forsake thee.

Thou shalt die, thou knowest not how soon. Solomon showeth thee, Riches avail not in the day of wrath, but righteousness delivereth from death, Prov. xi.

Art thou poor, and sufferest scarcity in this world? Read the Scriptures; they will teach thee. Say with Job, Naked came I out of my mother's womb, and naked shall I return again. Learn of Solomon, Better is little with righteousness, than great revenues without equity. And again, Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich, Prov. xvi. and xxviii. St. Paul saith, Godliness is great gain, if a man be content with that he hath; for we brought nothing into the world, and it is certain that we carry nothing out, 1 Tim. vi. And again, Let him that is poor, labour, and work with his hands the thing which is good, that he may have to give to him that needeth.

Art thou a merchant? usest thou to buy and sell? Read the Scriptures; they will teach thee: This is the will of God, that no man oppress or defraud his brother in any matter, 1 Thess. iv. Thou shalt learn, that divers weights and divers measures are abomination unto the Lord, and deceitful balances are not good, Prov. xx.

Art thou an usurer? Thy case is hard, yet hear the Scriptures; they will teach thee: God commands thee thus, If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him; ye shall not oppress him with usury, Exod. xxii. Again, If thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him; thou shalt take no usury of him nor vantage; thou shalt not lend him thy victuals for increase, but thou shalt fear thy God, that thy brother may live with thee, Levit. xxv. And, Whatsoever ye would that men should do unto you, even so do ye unto them, Matt. vii. And, He that giveth his money unto usury, shall not enter into the kingdom of heaven, Psal. xv.

Art thou a fornicator, and livest in adultery? Read the Scriptures; they will teach thee: He that committeth fornication, saith St. Paul, 1 Cor. vi. sinneth against his own body. Know you not that your body is the temple of the Holy Ghost? Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. As he which hath called you is holy, so be ye holy in all manner of conversation, saith St. Peter, 1 Pet. i. The

reason is set down by St. Paul, 1 Thess. iv. For this is the will of God, even your holiness, and that you should abstain from fornication, that you may be holy both in body and in spirit. And, Heb. xiii. Whoremongers and adulterers God will judge. They shall have no inheritance in the kingdom of Christ and of God.

Art thou a servant? Read the Scriptures; they will teach thee: Servants, be obedient unto them that are your masters, according to the flesh, in all things, not with eye-service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men, Col. iii. Again, Please your masters, not answering again; be no pickers, but show all good faithfulness, that ye may adorn the doctrine of God our Saviour in all things, Tit. ii.

Art thou proud? Read the Scriptures; they will teach thee: Be not high-minded, but fear, Rom. xi. What hast thou, that thou hast not received? If thou hast received it, why rejoicest thou as though thou hadst not received it? 1 Cor. iv. And, Learn of me, that I am meek and humble in heart, Matt. xi. And, God resisteth the proud, but giveth grace to the humble, James iv. 6.

Art thou in adversity? Read the Scriptures: Great are the troubles of the righteous, but the Lord will deliver him out of them all, Psal. xxxiv. And, Psal. xci. He shall call upon me, and I will hear him; I will be with him in trouble; I will deliver him, and glorify him. And St. Peter telleth thee, 1 Pet. iii. The eyes of the Lord are over the righteous, and his ears are open to their prayers. God is faithful, who will not suffer you to be tempted above that you are able, but will give the issue with the temptation, that ye may be able to bear it. The Lord is near unto all them that call upon him, yea, to all that call upon him in truth, Psal. cxlv.

Art thou a sinner? hast thou offended God? Read the Scriptures; they will teach thee: Hate the evil, and love the good, Amos v. And again, Fly from evil, and do good, and dwell for ever, Psal. xxxvii. Rise up, and go to thy father, and say unto him, Father, I have sinned against Heaven, and against thee, and am no more worthy to be called thy son, Luke xv.

Dost thou despair of the mercy of God? Read the Scriptures; they will teach thee: Christ telleth thee, Matt. ix. I came not to call the righteous, but sinners to repentance. Again, chap. xi. Come unto me all ye that are weary and

laden, and I will ease you. At what hour soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord. Again, Ezek. xxxiii. I desire not the death of the wicked, but that the wicked turn from his way, and live. And, Psal. cxlv. The Lord is good to all, and his mercies are over all his works.

Art thou going out of this life? Read the Scriptures; they will teach thee: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die, John xi. Say with St. Paul, Phil. i. Christ is to me both in life and in death advantage; I desire to be loosed, and to be with Christ.

What should I say more of THE SCRIPTURES? how profitable and comfortable they are in all cases and parts of our life! In adversity, in prosperity; in life, and in death; they are our especial comfort. If we must fight, they are a sword; if we hunger, they are meat; if we thirst, they are drink; if we have no dwelling-place, they are a house; if we be naked, they are a garment; if we be in darkness, they are light unto our going.

They are comfortable to kings, to subjects, to old men, to young men, to man and to wife, to father and to child, to master and to servant, to captain and soldier, to preacher and people, to the learned, to the unlearned, to the wise, and to the simple.

They are comfortable in peace, in war; in heaviness, in joy; in health and sickness; in abundance, in poverty; in the daytime, in the night season; in the town, in the wilderness; in company, and when thou art alone. For they teach faith, hope, patience, charity, sobriety, humility, righteousness, and all godliness. THEY TEACH US TO LIVE, AND THEY TEACH US TO DIE.

Therefore hath Paul said well, THE WHOLE SCRIPTURE IS PROFITABLE—it is full of great comfort; it makes the man of God absolute and perfect unto all good works; perfect in faith, perfect in hope; perfect in the love of God and of his neighbour; perfect in his life, and perfect in his death. So great, so large, and ample, and heavenly, is the profit which we reap by the word of God.

Now it follows that we consider how necessary and needful it is, for us to be guided by the word of God, in the

whole course of our life. The word of God is that unto our souls, which our soul is unto our body. As the body dieth when the soul departeth, so the soul of man dieth, when it hath not the knowledge of God. Man liveth not by bread only, but by every word that proceedeth out of the mouth of God, Deut. viii.

Behold, saith God, Amos. viii. I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. Their tongue shall wither, their heart shall starve, they shall die for hunger. Isa. lix. They shall wander from sea to sea; and from the north unto the east shall they run to and fro to seek the word of the Lord, and shall not find it. They shall stumble at noonday, as at the twilight; they shall grope for the wall like the blind, and truth shall fall in their streets.

For how shall they be saved, unles they call on the name of the Lord? How shall they call on Him, in whom they have not believed? how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. x. Chrysostom therefore saith, "Neither can it be; I say it cannot be, that any man shall attain to salvation except he be always occupied in spiritual reading." The wise man saith, Prov. xxix. Where there is no prophecy,* the people decay.

When the Scriptures are not opened, when there is none that can edify, and exhort, and comfort the people by the word of God, they must needs perish. For they know not the way in which they should walk; they know not whom to honour, nor upon whose name they should call; they know neither what to believe, nor what to do. Hell hath enlarged itself, and hath opened his mouth without measure; and they that are wilful and ignorant, and the children of darkness, go down into it.

They become thrall and captives unto Satan; their heart is bound up; they understand nothing; their eyes are shut up, they can see nothing; their ears are stopped up, they can hear nothing; they are carried away as a prey into hell, because they have not the knowledge of God.

So doth Christ tell the sadducees, Matt. xxii. Ye are deceived, because you know not the Scriptures, nor the power of God. Thus he teaches, that error is the child of ignorance. The cause why you are so deceived, is because you know

* Preaching.

not the Scriptures; you have hated the light, and loved darkness; you have neither known the Father nor me. He that knoweth not the truth of God, knoweth not God.

Herein, in this case, there is no plea of ignorance. Ignorance will not excuse us. Chrysostom saith, "Thou wilt say, I have not heard the Scriptures. This is no excuse, but a sin." Again he saith, "This is the working of the devil's inspiration; he would not suffer us to see the treasure, lest we should get the riches; therefore he counsels us, that it utterly avails us nothing to hear the laws of God, unless that upon the hearing he may see our doing follow."

Gregory saith, "Whoso know not the things that pertain unto the Lord, are not known of the Lord." Origen also gives reason of this practice of Satan: "Unto the devils it is a torment above all kinds of torment, and a pain above all pains, if they see any man reading the word of God, and with fervent study searching the knowledge of God's law, and the mysteries and secrets of the Scriptures. Herein standeth all the flame of the devils; in this fire they are tormented, for they are seized and possessed of all them that remain in ignorance."

Carneades, a philosopher, was wont to say of his master and reader, Chrysippus, "If it had not been for Chrysippus, I never had been any body; he was my master and teacher; he made me learned; whatsoever I have, I have it of him." How much better may we use the like words of the Scripture, and say, Unless it were for the word of God, our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the word. Without it, our prayer were no prayer; without it, our sacraments were no sacraments; our faith were no faith; our conscience were no conscience; our church were no church. Take away the light of the sun, and what remaineth but darkness? heaven and earth are darkened; no man can see his way, or discern the things about him: even so, if the word of God be taken away, what remains, but miserable confusion and deadly ignorance?

When the Philistines had shorn the hairs of Samson, they fell upon him, took him, bound him, and plucked out his eyes; they danced about him, and made scorn and games of him. We are Samson; the strength of our hairs is the knowledge of the will of God; it is laid up in our heads, in the highest and principal part of us; if that be shorn off, if we be kept from hearing, reading, and understanding of

the word of God, then will error, superstition, and all wickedness, get the upper hand, and fall upon us, and bind us, and pluck out our eyes, and make scorn of us, and utterly destroy us.

When the people of Jerusalem were besieged, and wanted food to eat, they fed on rats and mice, and many unwholesome and filthy things. A woman was driven for want of meat to do a cruel part upon her own child; she took her own babe, which was the fruit of her own body, killed it, cut it in pieces, dressed it, and fed upon it—a loathsome meat, especially for a mother to eat her own child! But she was driven to it by extremity and hunger; it was so cruel a thing to lack wherewith life might be preserved. Even so fared it with us and our fathers, after it pleased God to take away his gospel, and to send a famine of hearing the word of the Lord. We were driven to eat those things which were loathsome and horrible to behold; we were driven to feed upon our own children, even the fantasies and vanities of our heart. There was no substance in them, they could not feed us!

In this case were the children of Israel, when they grew weary of the word of God, and left the ordinances set down unto them. God had no pleasure in them, their prayers and sacrifice were not accepted. I cannot suffer, saith the Lord, Isaiah i. your new moons, or sabbaths, or solemn days. Who hath required this of your hands?

In such case were the scribes and pharisees, when they forsook to be guided by the word of God, and took away the key of knowledge. They fed upon their own devices, they neglected the commandments and will of God, and followed their own traditions; therefore Christ reproved them, Matt. xv. O hypocrites, Isaiah prophesied well of you, saying, This people draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far off from me. But in vain they worship me, teaching for doctrines men's precepts.

Therefore, if we seek to know the sacraments of the church, what they are; if we would be instructed in the sacrament of baptism, or in the sacrament of the body and blood of Christ; if we would learn to know our Creator, and to put the difference between the Creator and a creature; if we desire to know what this present life is, and what is that life which is to come; if we would believe in God, and call upon the name of God, and do worship unto

God; if we would be settled in perfect zeal and true knowledge; if we would have an upright conscience towards God; if we would know which is the true church of God, it is very needful that we hear the word of God. There is no other word that teaches us unto salvation.

Now it remains that we speak of the delectation and pleasure which the word of God giveth. The word of God is full of serious and grave counsel, full of the knowledge of God, of examples of virtues, and of correction of vices, of the end of this life, and of the life to come. These are the contents of the word of God. These things, say you, are great and weighty of themselves; there is no vanity or pleasure in them.

They are great and weighty, I grant; and because they are so weighty, they are the more worthy that we hear them. But we must take a delight and settle our fancy, that it may like the weight and greatness. They were unto the prophet David, more sweet than honey and the honeycomb. If we taste them with such an affection as he did, we shall feel and see the great, and weighty, and heavenly pleasure which is in them.

Many are delighted with the stories of Julius Cæsar, of Alexander the great, of mighty and victorious princes; they have pleasure to read of their wars, of their victories, and of their triumphs; and many take their pleasure in travel to far countries, to see the divers fashions and behaviour of men.

If it were possible that we might stand upon a hill, from which we might at once see all parts of the world, the cities, and towns, and mountains, and forests, and castles, and gorgeous buildings, and all the kings and princes of the world, in their princely estate; if we might see the variety of the whole world, how some live quietly in peace, others are turmoiled in war, some live in wealth, others in poverty and misery; some rise, others fall; to see and behold such great variety of things, it cannot be but it would delight us.

Such a hill, from whence we may take views of such great variety; such a story in which we may read of noble princes, of their wars and victories, is THE WORD OF GOD. Upon this hill you may at once behold all the works of his hands, how he made heaven and earth, the sun and the moon, the sea and floods, the fishes in the water, the fowls in the air, and the beasts in the field. Upon this hill you may

stand and see his angels, and his archangels, and blessed spirits; how some of them fell, and some continued in glory; how God hath sent them in message, how they have come down from heaven to serve the sons of men.

Here you may read of the wars of the God of hosts; how he hath pitched his tents in the midst of his people, and hath gone before them and fought for them; how the Amorites and Canaanites were rooted out; how the Amalekites were overthrown by the lifting up of Moses's hands in prayer; how the wall of Jericho fell down flat at the sound of a trumpet, and the shouting of the people; and how one hundred and eighty-five thousand Assyrians were slain in one night by the hand of one angel, when God raught out his hand from heaven, to give victory to his people.

Here may you see how God plagued and overcame his enemies; how he drowned Pharaoh in the Red Sea, and his horses, and men, and chariots, all together. Here may you see Nebuchadnezzar, a mighty prince, so bereft of his wits, that he forsook his palaces, and the company and order of men, and lived in the fields after the manner of beasts. Here may you see how God struck king Herod with filthy diseases, and caused lice to eat his flesh; how he sent down fire and brimstone from heaven, and destroyed Sodom and Gomorrah for their sins; how he made the earth open and swallow up Dathan and Abiram; how king Uzziah was stricken with leprosy, and carried from the temple, and cut off from his kingdom.

What stories of any princes or people in any age can report unto us such strange battles, such mighty conquests, such wonderful deliverance in extremities, such dreadful subduing of the enemies, as the hand of God has wrought, and the story of the Scriptures declare unto us?

This word also showeth the goodness and mercy of God towards the people who put their trust in him; how he made them terrible to their enemies; how he made their enemies their footstool; how he led them safe through the Red Sea; how he sent his angel to go before them, and guide them; how he gave them water out of a rock, and rained down bread from heaven; how he brought them into a land that flowed with milk and honey, and sware unto them, that he would be their God, and they should be his people.

In this word are to be seen wonderful and strange works of God, such as are beyond the course of nature, and pass

the reason of man—that the sea parted, and stood on both sides as a high wall; that at the word of Joshua the sun stood still, and went not on his course. Hezekiah spake the word, and required it, and the sun went back ten degrees. At the word of Elias, fire came down from heaven to consume the sacrifice.

Here may you see an ass open his mouth and speak and reprove his master; three servants of God walk in a hot burning furnace without hurt; Daniel in the den among lions and not devoured; Peter in the raging sea, and not drowned; lepers cleansed, the lame to go, the dumb to speak, the deaf to hear, the blind to see, the dead to rise out of their graves and live; simple and unlearned men to speak in strange tongues; the devil to go out of the possessed, and to say, I know thou art Christ the Son of God.

Here may you see twelve poor simple men, without spear, or sword, or force, make conquest and win the whole world! No power could repress them, no might could withstand them! It is reckoned a great matter for a king or a nation to yield submission unto another king or nation. It must therefore be a matter of great wonder to see all kings throw down their maces, and all people to yield before men so few, so simple, so unarmed; and to acknowledge they had embraced lies, and lived in ignorance; and that these twelve are the servants of the Highest; and to see how God hath chosen the foolish things of this world, to overthrow the wise; and the weak things of this world to confound the mighty things: such force God gave to their words. He made them the sons of thunder; they shook the foundations of the world; they threw down whatsoever stood against them.

Here you may see the fight of God's elect children; how they patiently suffered afflictions in their bodies rather than they would deny the truth of God; they gave their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menacings, no rack, no torment, no sword, no death could remove them from the love of the gospel which they had received.

The more of them were cut down, the more did spring up; the more were killed, the more were left alive. Augustine saith, "They were bound, and shut up, and racked, and burnt, and yet were increased." This is the victory that hath overcome the world. For the Lord answered St. Paul, 2 Cor. xii. My power is made perfect through weakness. It liveth in death; it is made whole and sound by

wounds and stripes; it is increased by those means whereby men destroy it.

Jacob saw a ladder stand upon the earth, and the top of it reach up into heaven, and the angels of God go up and down by it. This was but a dream and vision in his sleep; yet when he awoke, he took pleasure and comfort of this vision. We have not only the delight of this with Jacob, but we have other far greater visions. We see Isaiah beholding the Lord as he sat upon a high throne; we see Paul taken up into the third heavens; we see the glory of God appear, and hear the voice which came out of the cloud, saying, Matt. xvii. This is my well beloved Son, in whom I am well pleased; hear him.

We see Jesus Christ, the Son of God, born of a virgin, and how he made himself of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man; that he humbled himself, and became obedient unto the death, even the death of the cross, Phil. ii. We hear him cry with a loud voice, My God, my God, why hast thou forsaken me? We hear him say, Father forgive them, for they know not what they do. And, Father, into thine hands, I commend my spirit, Luke xxiii.

Here we may see the sun to be darkened, that the moon giveth no light; the earth to shake, the rocks to cleave asunder, the vail to rend, the graves to open, and Christ rise from the dead, and go up into heaven, and sit at the right hand of his Father.

Here may we see the overthrow of that Babylon, which made all nations to drink of the wine of the wrath of her fornication, Rev. xiv. how she is destroyed with the breath of God's mouth. Here we behold the resurrection of the dead, and four-and-twenty elders sit before God on their seats, and the Ancient of days sit upon his throne; and the judgment-seat, and the books opened, and all flesh appear before him; and how some are taken into everlasting life, and some are sent into everlasting death.

What tongue is able to express these pleasures and delights which are laid open to us in the word of God? We buy images of men, and pictures of divers things, and maps of countries; but what image, map, or picture can show us the like variety and change of things?

We purchase lands, and have liking so to do. Here we

are taught how we may come to that land which shall stand with us, and in which we shall continue for ever.

To see any one of these, it were great pleasure; either the creation of heaven and earth, or the angels and archangels, and blessed spirits; or the battles of the God of Sabaoth; or Amalek dashed in pieces like a potter's vessel; or the walls of Jericho blown down with the sound of a trumpet; or Pharaoh drowned in the sea; or Nebuchadnezzar eating grass among the beasts; or Herod smitten from heaven; or Sodom and Gomorrah burnt with fire and brimstone; or the earth to open and swallow up the wicked; or the sea to stand like a wall; or water to come out of stone; or bread to come from heaven; or the sun to stand still, or to change his course; or an ass to speak, and teach his master; or fire to be extremely hot, yet not burning; or lions hungry, yet not eating their meat; or the sea tempestuous, yet not drowning; or the blind to see, the deaf to hear, the dumb to speak, the dead to rise; or ignorant men to speak in languages they never learned; or the devil to roar, and confess Christ; or God sitting in his majesty, and Christ at his right hand; or Babylon thrown down, and become a tabernacle of foul spirits, and a den for the devil; or Christ to sit in judgment, and give sentence upon the quick and the dead—to see any one of all these wondrous works of God, it were great pleasure.

How can it be then, but that we rejoice and take delight to see so many, such great, such marvellous, so heavenly, and such glorious wonders in one heap altogether! Here is to be seen the triumph of God, the Lord of lords, and the King of kings; how he made the name of his Son triumph over principalities and powers, and over the whole world. How far would we ride or go, to see the triumph of a mortal king! Here is a paradise full of delights; no tongue is able to speak them, they are so many; no heart is able to conceive them, they are so great.

Here is a shop wherein is set out the wisdom, and knowledge, the power, the judgments, and mercies of God. Which way soever we look, we see the works of his hands; his works of creation, and preservation of all things; his works of severe justice upon the wicked, and of gracious redemption to the believer.

If we desire pleasant music, or excellent harmony, it speaks unto us the words of the Father, and the consent of

the Son; the excellent reports of the prophets, apostles, angels, and saints of God, who have been all taught by the Holy Ghost.

If we would learn, it is a school; it giveth understanding to the simple. In it there is that which may content the heart, the ear, the eye, the taste, and the smelling. It is a savour of life unto life. O taste and see how gracious the Lord is, saith the prophet David, Psal. xxxiv. So manifold and marvellous are the pleasures which are given us in the word of God; God hath made them and wrought them all for the sons of men.

Thus have I performed promise, and simply and in homely manner opened those four things which I took in hand. I have declared what weight and majesty the word of God beareth; what huge harvest of profit we may reap by it; how needful it is for us travelling through the wilderness of this life, and what repast and pleasure we may find in it.

But all this notwithstanding, some take exception, and say, The Scriptures are dark and doubtful, the matters are deep, the words are hard, few can understand them. One takes them in this sense, another in a sense quite contrary. The best learned cannot agree about them; they are the occasion of many great quarrels. John sees this book sealed with seven seals, and an angel preaching with a loud voice, Who is worthy to open the book, and to loose the seals thereof? Rev. v. No man can open it, no man can read it. St. Peter saith, 2 Pet. iii. Among the epistles of Paul, some things are hard to be understood, which they that are unlearned and unstable pervert, as they do all other Scriptures, unto their own destruction. And St. Paul saith, 1 Tim. vi. God dwelleth in the light that none can attain unto; whom man never saw, neither can see. Therefore, although the majesty be ever so weighty, the profit, the necessity, and the pleasure ever so great, yet it is not good for the people to read them. Pearls must not be cast before swine, nor the bread of the children unto dogs. Thus they say. But indeed the word of God is pearls, yet the people are not swine.

They may not read them, say some; they are not able to wield them; the Scriptures are not for the people. Hereof I will say something, and a word or two of the reverence and fear, with which we ought to come to the hearing of them.

They say the Scriptures are hard, and above the reach of the people. So said the Pelagian heretic, Julian, whom Augustine therefore reproved: "Ye enlarge and lay out with many words how hard a matter the knowledge of the Scripture is, and meet only for a few learned men." You say the Scriptures are hard, who may open them? There is no evidence or trial to be taken by them; they are fit only for a few learned men; they are in nowise fit for the people. Thus said Julian, a heretic.

But God himself, and the ancient fathers of the church, said otherwise. God saith, Deut. xxx. This commandment which I command thee this day is not hid from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it us, and cause us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it us, and cause us to hear it, that we may do it? But the word is very near thee, even in thy mouth, and in thy heart, for to do it. Thou needest not run hither and thither, nor wander over the sea, nor beat thy brains in searching what thou shouldest do, or by what means thou mayest live uprightly. The word and commandment of God will teach thee sufficiently.

The prophet David saith, Psal. xix. The commandment of the Lord is pure, and giveth light unto the eyes. And Psal. cxix. Thy word is a lantern unto my feet, and a light unto my paths. Thy word is not dark, it is a light unto my path, it giveth light unto the eyes. What is clear, if the light be dark? or what can he see, who cannot see the light?

Human knowledge is dark and uncertain. Philosophy is dark, astrology is dark, and geometry is dark. The professors thereof oftentimes run a-muck; they lose themselves, and wander they know not whither; they seek the depth and bottom of natural causes, the change of the elements, the impressions in the air, the causes of the rainbow, of blazing stars, of thunder and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportion and the influence of the celestial bodies. They measure the compass of heaven, and count the number of the stars; they go down, and search the mines in the bowels of the earth; they rip up the secrets of the sea. The knowledge of these things is hard; it is uncertain; few are able to reach it; it is not fit for every man to understand it.

But the Holy Spirit of God, like a good teacher, applieth himself to the dulness of our understandings; he leadeth us not by the unknown places of the earth, nor by the air, nor by the clouds; he astonisheth not our spirits with natural vanities; he writeth his law in our hearts; he teacheth us to know him and his Christ. He teacheth us, Titus ii. that we should deny ungodliness and worldly lusts, and that we should live soberly, and rightcously, and godly in this present world; he teacheth us to look for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ. This matter is good, and it is plain; the words are plain, and the utterance is plain.

Chrysostom saith, "Therefore hath the grace of the Holy Spirit disposed and tempered them so, that publicans, and fishers, and tentmakers, shepherds, and the apostles, and simple men, and unlearned, might be saved by these books; that none of the simpler sort might make excuse by the hardness of them; and that such things as are spoken might be easy for all men to look on; that the labouring man, and the servant, the widow woman, and whosoever is most unlearned, may take some good, when they are read. For they whom God ever from the beginning endued with the grace of his Spirit, have not gathered all these things for vain glory, as the heathen writers use, but for the salvation of the hearers."

Some things in the Scriptures are hard; I deny it not. It is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of others, and to presume the less on our own judgment.

Gregory saith, "The hardness which is in the word of God is very profitable; for it causes a man to take that profit by pains, which he could not take with negligence. If the understanding were open and manifest, it would be little set by."

Cyril saith, "All things are plain and straight to them that have found knowledge; but to such as are fools, the most easy places seem hard." And again: "Those things which are plain, are hard unto hereties; for how can wisdom enter into a wicked heart?" It is true which St. Peter hath said, Some things are hard to be understood.

But it is also true, that they which pervert them unto their own destruction are unlearned and unstable; that is, they to whom they are hard, have not their eyes opened that they

may see the light of the word; or they are wicked and turn the truth of God into lies, and abuse the Scriptures to their own damnation. The owl seeth not by the brightness of the sun, not because the sun-beams are dark, but for that his eyes are weak, and cannot abide such clear light. It is therefore but a pretence and colour for their ignorance, and a means to deceive the people more boldly with their errors, when they charge the word of God with darkness and hardness.

For how many hundred places are there as clear as noon-day? God saith, Exod. xx. I am the Lord thy God, thou shalt have none other gods before me; thou shalt make thee no graven images, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth; thou shalt neither bow down to them, neither serve them.

Again, Psal. xcvii. Cursed be all they that worship carved images, and delight in vain gods. This is the word of God. What darkness is in these sayings?

God saith, Exod. xxii. If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him, ye shall not oppress him with usury. Again, Ezek. xviii. If a man hath not given forth upon usury, neither hath taken any increase, &c. he shall surely live; but he that hath given forth upon usury, or hath taken increase, shall he live? He shall not live.

And, Rom. vi. The wages of sin is death. And, Ezek. xviii. The soul that sinneth, it shall die. And again, Eph. v. This ye know, that no whoremongers, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for, for such things cometh the wrath of God upon the children of disobedience. These are the words of God; and what darkness is in them?

St. Paul saith, Rom. xii. If it be possible, as much as in you lieth, have peace with all men. Abhor that which is evil, and cleave to that which is good; avenge not yourselves, but give place unto wrath. Again, chap. xiii. Let every soul be subject to the higher powers; there is no power but of God. He is the minister of God for thy wealth; but if thou do evil, fear; for he beareth not the sword for nought. These are the words of God; what darkness is in them?

St. John saith, chap. i. Christ is the Lamb of God, which taketh away the sins of the world. And, 1 John i. The

blood of Jesus Christ, his Son, cleanseth us from all sins. St. Peter saith, 1 Pet. ii. His own self bare our sins in his body on the tree, that we, being delivered from sin, should live in righteousness.

Christ saith, Luke xi. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. And again, Matt. xi. Come unto me all ye that are weary and laden, and I will ease you. The prophet saith, Joel ii. Whosoever shall call on the name of the Lord shall be saved. These are the words of God; what darkness is in them? What eye is so simple, but it may see them?

The ways of the Lord are straight, and his words plain even unto the simple. Chrysostom saith, "All things are clear and plain in the Holy Scriptures. Whatsoever things there are necessary for us, are also manifest." Some things are covered, as men cover precious stones and precious garments; they are covered, and yet we see them; we see them, and yet they are covered; yet all things that are necessary are plain and open.

Clemens saith, "The word of God is hid from no man; it is a light common unto all men; there is no darkness in God's word." Mark, it is a common light, and shines unto all men; it is as bright and beautiful as the sun—there is no dungeon or darkness in it. So saith Irenæus: "The Scriptures are plain, and without doubtfulness, and may be heard indifferently of all men." All men may hear them, even all sorts of men without exception.

Where be they then which say it is not lawful for the people to have the word of God, and that the Scriptures are not meet for their reading? They are bread; they are drink; they nourish unto everlasting life. Great cruelty it is to starve God's people to death. Are they unfit to have the Scriptures, because they be poor? Christ saith, Matt. xi. The poor receive the glad tidings of the gospel. And, Matt. v. Blessed are the poor in spirit, for theirs is the kingdom of heaven: they want riches, and worldly glory, but God giveth his fear and grace to them, as well as to the rich.

Are they unfit to read the Scriptures, because they are not bred up in other learning? St. Paul saith, 1 Cor. ii. I esteemed not to know any thing among you, but Jesus Christ and him crucified. The prophet David saith, Psal. xciv. Blessed is the man, O Lord, whom thou teachest in thy law. And Christ saith, Matt. xi. Thou hast hid these things from the wise and men of understanding, and hast opened them

unto babes. The apostles were sent into all the world to preach the gospel unto every creature, to learned and unlearned, to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear, he hath learning enough to be a hearer.

As for the wisest and most learned men in matters of this world, they have not always proved the readiest and most willing to set forth the glory of God—they have not been the meetest scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elias? Not the people, but the learned and wise men, and the prophets and priests of Baal. Who were they that stoned and killed the prophets? Not the people, but the chief and wisest in Israel.

Who were they that resisted Christ and his gospel, and sought to deface the glory of God? Not the people, but the scribes, and pharisees, and high priests, and all the troop of their clergy. They called Christ a deceiver and Beelzebub, a companion of publicans and harlots; they lay in wait every where to entrap him, they sued him to death.

St. Paul saith for conclusion in this matter, 1 Cor. i. It is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolishness? For, seeing the world by wisdom knew not God, in the wisdom of God, it pleased God by the foolishness of preaching, to save them that believed. Brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty things, and vile things of the world, and things which are despised, hath God chosen.

Mark, saith he, how mercifully God hath dealt with you. Few of the learned sort, few such as are counted wise, embrace the gospel with you, or join with you in faith, or keep you company. God hath let them be deceived in their wisdom; they take themselves to be wise, and yet are become fools. And, contrary to worldly judgment, God hath made you, who were weak and simple, and of no reputation, wise and righteous, and sanctified and redeemed in Christ Jesus. And Christ saith, Matt. xviii. Except ye be converted, and

become as little children, ye shall not enter into the kingdom of heaven.

Therefore the godly father Chrysostom calls upon the people to read and hear the Scriptures. "Hear me, ye men of the world; get ye THE BIBLE, that most wholesome remedy for the soul; if ye will nothing else, yet at the least get the New Testament, St. Paul's Epistles, the Gospels, and the Acts, that they may be your continual and earnest teachers." And again: "Hearken not hereto, only here in the church, but also at home; let the husband with the wife, let the father with the child, talk together of these matters, and both to and fro; let them both inquire, and give their judgments; and would God they would begin this good custom."

In like sort saith Origen: "Would to God we would all do accordingly as it is written, Search the Scriptures." It were a token that we do love Christ. Then would the Father love us; Christ would love us, and show himself unto us; he and his Father would come unto us, and dwell in us.

Chrysostom saith, "This is the cause of all ill, that the Scriptures are not known. To know nothing of God's laws," saith he, in another place, "is the loss of salvation: ignorance hath brought in heresies and vicious life, ignorance hath turned all things upside down."

Jerome, expounding those words of the apostle, Let the word of Christ dwell in you plenteously, saith, "Here we are taught, that the lay-people ought to have the word of God, not only sufficiently, but also with abundance, and to teach and counsel one another."

And now to conclude what the learned fathers and ancient doctors have said in these matters. Theodoret saith, "Ye may commonly see, that our doctrine is known not only of them that are the doctors of the church, and the masters of the people, but also even of the tailors, and smiths, and weavers, and of all artificers; yea, and further also of women; and that not only of them that be learned, but also of labouring women, and sewsters, and servants, and handmaids; not only the citizens, but also the country folks do very well understand the same. Ye may find, yea, even the very ditchers, and delvers, and cow-herds, and gardeners, arguing of the Holy Trinity, and of the creation of all things."

Thus we see there was a time, before ignorance crept into the church, and got the upper hand, when the word of God was not counted hard, and dark, and doubtful; when children, and women, and servants, and men of the country,

had the knowledge of God, and were able to reason of the works of God. Then went it well with them; they could not easily be deceived, because they had that word which bewrayeth the thief; they carried with them, like good exchangers, the weights and touchstone; and were able to try coins whether they were true or false. Such were the people, such was the state of God's church in those days!

Gold, and silver, and lands, and possessions, are the portions but of few; they are not common to all alike. The wise man saith, Prov. xix. House and riches come by inheritance of the fathers. But the word of God, the law and the prophets, the apostles, the evangelists, the gift of the Spirit, and the knowledge of God, are given unto all men, they are made common for all men.

If the word were ordained but for a few, then Christ was given unto the world but for a few; the heaven was made but for a few; the mercy and love of God was but for a few. But the mercy of God is over all, and upon all, and for all. All have right to hear the word of God, all have need to know the word of God. All have sinned, and are deprived of the glory of God. Rom. iii.

Therefore Christ calleth all, Matt. xi. Come unto me all ye that be weary and laden. Young men and old men, men and women, rich and poor, come to me. God is no accepter of persons, Acts x. It is not the will of your Father which is in heaven, saith Christ, Matt. xviii. that one of these little ones should perish. Who will that all men should be saved, and come to the knowledge of the truth, 1 Tim. ii. God will look to him that is poor, and of a contrite spirit, and trembleth at his words, Isa. lxvi. God will regard such a one, and make him a fit vessel to receive his truth. Upon him that is such shall the Spirit of wisdom and understanding, the Spirit of knowledge and of the fear of God, rest.

Not only upon the rich, the wise, and the learned, but upon him that is poor, and of a contrite heart, and trembleth at his words; upon him that humbleth himself under the mighty hand of God; he is the temple and the tabernacle of the Holy Ghost. He that is humble in heart shall be saved; God resisteth the proud, but giveth grace to the lowly.

Therefore Christ said, Matt. xi. I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes, even to such as have no learning, which rejoice in nothing but in Thee. The wise and

learned of the world cannot hear them, cannot see them; but they to whom it pleased Thee to give understanding. It is thy mercy. Flesh and blood cannot reach the knowledge of thy will. The Spirit of the Father hath revealed it.

Christ saith, John x. My sheep hear my voice, and I know them, and they follow me; they will not follow a stranger. My people are simple as sheep, they are rude, and know not what they do; yet they know my voice, and follow me; they know their shepherd from a thief; they follow not the call and voice of a stranger. So we see that God chaseth no man away from hearing his word; he loatheth not the poor, because of his poverty; he refuseth him not, for he is the God of the poor; they are his creatures.

Augustine saith, "Almighty God, in the Scriptures, speaketh as a familiar friend, without dissimulation, unto the hearts both of the learned and of the unlearned." He abaseth himself, and speaketh to their capacity; for his will is, that all should come to the knowledge of the truth, and be saved.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the word of God. The angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush, Exod. iii. When Moses turned aside to see, God said unto him, Come not hither, put thy shoes off thy feet, for the place whereon thou standest is holy ground. Again, when God appointed to speak unto the people from mount Sinai, he said to Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and let them be ready on the third day; for the third day the Lord will come down in the sight of all the people upon mount Sinai, Exod. xix.

The word of the Lord is the bush, out of which issues a flame of fire. The Scriptures of God are the mount, from which the Lord of hosts doth show himself. In them God speaks to us; in them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear the Lord. We must strip off all our affections; we must fall down before him with fear; we must know who it is that speaketh; even God the maker of heaven and earth; God the Father of our Lord Jesus Christ; God who shall judge the quick and the dead, before whom all flesh shall appear. His word is holy. Let us take heed into what hearts we bestow it. Whosoever abuses it shall be found guilty of high trespass against the Lord. We may not receive it to blow up our hearts, and wax proud with our knowledge;

we may not use it to maintain debate and contention; we may not use it to vaunt ourselves, or to make show of our own wisdom. The word of God teaches lowliness of mind; it teaches us to know ourselves. If we learn not humility, we learn nothing. Although we seem to know somewhat, yet we know not in such sort as we ought to know.

The Scriptures are the mysteries of God. Let us not be curious; let us not seek to know more than God hath revealed by them. They are the sea of God; let us take heed we be not drowned in them. They are the fire of God; let us take comfort by their heat, and warily take heed they burn us not. They that gaze over-hardly upon the sun, take blemish in their eyesight.

When the people of Israel saw the manna in the desert, they said, "Man hu?" what is this? So they reasoned of it when they took it up in their hands, and beheld it. They asked one another what good it would do. THE SCRIPTURES are manna, given to us from heaven, to feed us in the desert of this world. Let us take them, and behold them, and reason of them, and learn one of another what profit may come to us by them. Let us know that they are written for our sake, and for our learning, that through patience and comfort of the Scriptures we may have hope. They are given us to instruct us in faith, to strengthen us in hope, to open our eyes, and to direct our going.

If we withhold the truth in unrighteousness; if we know our Master's will, and do it not; if the name of God be ill spoken of through us; the word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof. God shall send us strong delusions, that we believe lies; our own heart shall condemn us, we shall be beaten with many stripes. Therefore we ought diligently to give heed to the things we hear; we must consider them, we must chew the cud. Every beast that cheweth not the cud is unclean, Levit. xi. and not fit for the sacrifice. Let us be poor in spirit, and meek in heart; let us be gentle, as becometh the lambs of Christ, and as his sheep; let us hear his voice, and follow him; let us be of a contrite spirit, and tremble at the words of God; let us, when we know God, glorify him as God. So shall God look upon us; so shall the Spirit of wisdom, and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us; so shall we be made perfect to all good works; so shall we rejoice in his salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

AN

EXPOSITION

UPON

THE TWO EPISTLES OF THE APOSTLE ST. PAUL

TO

THE THESSALONIANS.

BY THE REV. FATHER,

JOHN JEWELL,

LATE BISHOP OF SALISBURY.

In the dedication to Sir Francis Walsingham, Dr. Garbrand says,—

"It is now some long time since that learned reverend father bishop Jewell, delivered unto the people of his charge the exposition upon the epistles of St. Paul to the Thessalonians; when many of his hearers thought it worthy to be made common, and besought him earnestly, even as since his blessed departure out of this life they have often required me, to publish the same.

"It is very likely that he would, if he had lived, have perused these his travails and some others, and have drawn them to the use and benefit of the church, and rather have spent his time in setting forth matters profitable for all men to understand, towards the attainment of salvation, than in following their humour any longer, whom neither the weakness of their own cause, nor the force of truth, nor the defence thereof by so weighty authorities of the Holy Scriptures, of the ancient catholic fathers, and of general councils, could content or persuade them to forsake the way of contention, whereto they were entered, and of troubling the church of God with their writings against the truth.

"Now because he himself had some good liking to publish this exposition, and tho matter thereof is so fit for our time, that nothing may be more so; and there is not as I can learn any interpreter upon these epistles in tho English tongue, and his sermons upon them were the last fruits and travails he bestowed in the cathedral church of Sarum; I made choice of it among many other excellent monuments of his pains taken in the church of God, and gave my best diligence to peruse his notes thereupon; and to draw them to some such perfection, as might carry to the reader the whole weight of his matter without any diminution, even as fully as he declared it so far forth as the notes which remain under his own hand might direct me."

THE FIRST EPISTLE

OF

ST. PAUL TO THE THESSALONIANS.

CHAPTER I.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ. Grace be with you and peace, from God our Father, and from the Lord Jesus Christ.

THE apostle Paul preached the gospel of our Saviour Jesus Christ unto the Thessalonians, as he did also in other places from Jerusalem, round about to Illyricum. But his travail had not the same success in all places; for in Damascus the governor of the people, under king Aretas, laid watch in the city of the Damascenes, and would have caught him. At Lystra they stoned Paul, and drew him out of the city, supposing he had been dead, Acts xiv. At Philippi he and Silas were drawn into the market-place unto the magistrate, and accused that they troubled the city; they were beaten with rods, and cast into prison, Acts xvi. The Corinthians received the doctrine of the gospel, and made much of the professors thereof; but they fell soon from their good beginning; they walked like men in envying, in strife, and divisions; some called themselves after Paul, some after Apollos, some after Cephas, and some after Christ; they stirred contention about meats, they abused the Lord's Supper, and they were doubtful of the resurrection of the dead. In like manner the church of God, which was gathered at Rome, grew proud and high-minded, and boasted themselves over the Jews. The Galatians forsook the good way of the gospel, whereunto they were called, and wherein they did walk; they gave ear to false prophets, therefore the apostle telleth them, I am in fear of you, lest I have bestowed on you labour in vain, Gal. iv.

But the THESSALONIANS, after they had heard the glad tidings of the gospel, they received it greedily, and laid it up close and safe in their hearts. Albeit the Jews withstood them, and vexed them sorely; albeit false brethren used divers secret means to draw them from the love of the truth, yet they kept still their steadfastness, and could not be driven from their faith, either by cruelty of persecution, or by subtlety of crafty persuasion.

Paul being at Athens, a place far distant from thence, sends Timothy to know in what case they stood; so careful was he for that house which he had built, for the fire which he had kindled, for the graft which he had planted, and for the children whom he begot among them. When Timothy made report of their constancy, that they continued steadfast in those things which they had learned, he writes this epistle, to commend them, and to exhort them to abide steadfast in their faith; that they become not like the foolish Israelites, who longed after the fleshpots of Egypt, and were unmindful of their deliverance from bondage under Pharaoh. That they return not like filthy dogs to their vomit, and like unclean swine to their puddles of mire; that they look not back again, after they have put their hands to the Lord's plough, and so make themselves unworthy the kingdom of God. He gives many lessons and instructions to godliness, that they would walk worthy of God, and bring forth the fruits of the gospel. There were among them those that lived idly, and troubled the church without a cause; whom he reproves, willing them to be quiet, and to meddle with their own matters, and work with their own hands. Others mourned over the dead without measure, even as if they had no hope, whom he instructs in the resurrection, and comforts with the speech of the blessed coming of our Lord, when we who live shall be caught up to meet him, and so we shall ever be with the Lord. Others reasoned fondly of the latter day; when it should be, when the Son of God should appear, and when the world should have an end, as if man might reach to the knowledge hereof. But them also he reproves, and warns that they take care rather to watch and look for the Lord's coming, that they may be found ready, having their loins girded, and their lamps burning.

Many are desirous to see the countenance of St. Paul, to see his sword, or the relics of his blood which was shed at his death, or of his upper garment, or of his coat, or of the hair of his head; and for purpose to see such things, many

take painful pilgrimages to far places, where they are deceived. How much better may they be satisfied by reading the story of his life, set down in the Scriptures! In these his epistles, written to the churches of God, he is to be seen in more excellent show, than when he was yet in the body; for here is to be seen, his heart filled with the Holy Ghost, and the care which he had for all saints; how he did travail in birth of them again, that Christ might be formed in them, and how he did wish himself separated from Christ for their sake. The matter of this epistle is plain, and treats not of deep and profound mysteries. The manner of utterance which the apostle uses is open and evident; so that the whole epistle is full of sweet and wholesome doctrine, wherein the simplest may find great comfort.

Paul, and Silvanus, and Timotheus. These two were companions with Paul in his journeys, and in the work of his ministry; whom here he unites in his letter to the congregation at Thessalonica, to witness their consent and agreement with him, that they all with one mouth, and with one hand and heart, set forth the glorious gospel of our Saviour Christ. And that therefore they also, who are called to the fellowship of the gospel, should be like-minded; being one body and one spirit in Christ Jesus, and the children of one Father, in whom there is no dissension, but all peace and consent and unity.

Verse 1. *Unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ.*

There are sundry sorts of churches: there is a church of the wicked, whereof the prophet saith, Psalm xxvi. I have hated the assembly of the evil, and have not companied with the wicked. Two hundred and fifty captains, men of renown, and famous in the congregation, joined themselves to Korah, Dathan, and Abiram; but Moses said unto Korah, Thou and all thy company are gathered together against the Lord, Num. xvi. The builders of the great tower of Babel were many in number, and consented to that they had imagined to do, thereby to get them a name; but the Lord did confound their language, and scattered them upon the face of the earth, Gen. xi. The scribes and pharisees and high-priest held a council, and conferred among themselves, but against the Lord, and against his Christ, Acts iv. John is commanded to write unto the angel of the church of the

Smyrneans, Rev. ii. These things, saith he, which is first and last, which was dead and is alive, I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan.—They revile you, and speak all manner of evil against you for my name's sake; they charge you with teaching false doctrine, and say you have departed from the church; that they are the seed of Abraham, the children of promise, the true worshippers of God, and which walk in the steps of their forefathers. But their boast hereof is vain: it profiteth them nothing that Abraham was their father, that the covenant was made with them, that they were circumcised, that a law was given unto them. Let them not trust in their fathers; let them not trust in lying words, and say, The temple of the Lord, the temple of the Lord, this is the temple of the Lord. If they were Abraham's children, they would do the works of Abraham. If God were their Father, then would they love Christ his Son, and seek to set forth his glory; if they were of the sheepfold of God, they would hear his voice. They are of their father the devil, and the lusts of their father they will do; they are in name the servants of Christ, but serve antichrist; they call themselves Jews, but are of the synagogue of Satan: for, saith the apostle, Rom. ii. he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

Of those which are such, Leo saith, Ye arm yourselves with the name of the church, and yet ye fight against the church. And Chrysostom saith, The name only of Christ doth not make a Christian, but he must also have the truth of Christ; for there are many which walk in the name of Christ, but few which walk in his truth. It is therefore manifest, as Lyra saith, that the church is not among men by reason of any ecclesiastical or secular authority or dignity, because many princes and high-priests, and others of inferior sort, have forsaken the faith. Though they pretend show of holiness, though they draw to themselves credit by long continuance, though their numbers be great, and they consent together; yet if they have forsaken the faith; if they hold not the truth of Christ; if they fight against and persecute the church; if their circumcision be not the circumcision of the heart, and in the spirit; if they hear not the voice of the Shepherd; if they love not Christ Jesus, the Son of God,

and set not forth his glory; if they seek to stop the course of the gospel; if they seek to get a name among men; if they resist Moses and Aaron—they have only a painted vizard, and carry only an empty name of the church; they call themselves so, and are not.

But the church of God is in God the Father, and in the Lord Jesus Christ. It is the company of the faithful; whom God hath gathered together in Christ by his word and by the Holy Ghost, to honour him, as he himself hath appointed. This church heareth the voice of the Shepherd; it will not follow a stranger, but flieth from him; for it knoweth not the voice of strangers. Of this church Jerome saith, "The church of Christ, which containeth the churches through all the world, is joined together in the unity of the Spirit, and hath the cities of the law, of the prophets, of the gospel, and of the apostles. This church goeth not forth, or beyond her bounds, that is, the Holy Scriptures." It is the pillar of the truth, the body, the fulness, and the spouse of Christ; it is the vine, the house, the city, and the kingdom of God; they which dwell in it are no more strangers and foreigners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the head corner-stone, in whom all the building coupled together groweth unto an holy temple in the Lord. This church Christ loved, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water through the word; that he might make it unto himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blame, Eph. v. Such a church was the church of God at Thessalonica; such a church are they, whosoever in any place of the world fear the Lord, and call upon his name; their names are written in the book of life; they have received the Spirit of adoption, by which they cry Abba, Father. They grow from grace to grace, and abound more and more in knowledge and in judgment; they cast away the works of darkness, and put on the armour of light; they are made absolute and perfect unto all good works. They are evermore comforted in the mercies of God, both by the Holy Scriptures, wherein God declareth his gracious goodness towards them, and by the sacraments, which are left unto the church to be witnesses, and assured pledges for performance of the promises of God's good will and favour towards them.

Grace be with you and peace, &c. God give you the forgiveness of your sins, and the peace and comfort of your conscience. God let all his blessings fall upon you, that you may see the riches and treasures of his mercy; that you may be filled with all fulness in the Spirit; that you may behold the glory of the kingdom of God; and those things may be revealed unto you by his Spirit, which he hath prepared for them that love him. Without this grace you can do nothing, you can neither feel the burden of your sins, nor seek to be eased of them, nor perceive when they are forgiven; you cannot rend your heart, and set apart from you the vanities and lusts of the flesh, which doth evermore fight against the soul; you cannot discern the word of God, and by it enter the way to everlasting life; you cannot abhor that which is evil, and cleave unto that which is good; without the grace of God you cannot continue steadfast and constant in faith, and in hope of the mercies of God through our Saviour Jesus Christ.

Verse 2. *We give thanks to God always for you all, making mention of you in our prayers;*

3. *Without ceasing, remembering your effectual faith and diligent love, and the patience of your hope in our Lord Jesus Christ, in the sight of God, even our Father.*

4. *Knowing, beloved brethren, that ye are elect of God.*

5. *For our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know after what manner we were among you, for your sakes.*

We give thanks, &c. Paul teaches what is the office of a good minister. He must ever carry in remembrance the state of the congregation over which the Lord has placed him; he must give thanks to God in their behalf, and pray for them, that God will bless that which he has begun, and confirm them unto the end; that they may be blameless in the day of our Lord Jesus Christ; that he will behold them from above, and bless his inheritance, and guide the sheep of his pasture.

Your effectual faith. Faith is not idle; it worketh, and is forcible; it breaketh out like fire; it is always fruitful through love; faith without works is no faith, it is dead, and bringeth death.

And diligent love. Love is painful, and full of travail; it thinketh not evil; it seeketh not her own things; it is

bountiful. This love had the Thessalonians to the saints of God, who suffered affliction in all places for the gospel's sake. Many were spoiled of their goods, cast out of their houses, and banished from their country; even as at this day, for the like cause, many of our brethren, the good servants of God, are driven into banishment, cast into prison, put to the sword, or consumed in fire, in those places where the god of this world hath so blinded their eyes, that the light of the glorious gospel of Christ should not shine unto them. It is high time, in such cases, for charity to show herself; she cannot dissemble, nor despise the tears of her brother; it showeth forth as the morning light; it taketh from herself to relieve them which are in need; it dealeth bread to the hungry, and bringeth the poor that wander unto her house, and covereth the naked, and hideth not her face from her own flesh. Unto them that have this love, the Lord giveth his blessing: Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble, Psa. xli. And Christ saith, Matt. v. Blessed are the merciful, for they shall find mercy.

And the patience of your hope. How many are the troubles which the children of God suffer in this life! Let us behold the times which were before us. Abel was innocent and just, yet was he slain by the hands of his brother, and without a cause. The prophet David saith of the prophets and holy men of God, and the same words saith the apostle of the church of Christ under the gospel, For thy sake are we killed all the day long, we are counted as sheep for the slaughter, Psa. xliv. Rom. viii. Jeremiah saith, Thy word is unto them as a reproach. And again, For thy sake I have suffered rebuke. What villanies were brought against our Saviour Christ! They reproached him in speeches, brought false accusations and false witness against him, and killed the innocent, in whose mouth there was found no guile. When St. Paul appealed to the witness of Timothy, who fully knew his doctrine, manner of living, purpose, faith, long-suffering, love, and patience; and that he knew also the persecutions and afflictions which came to him, and which he suffered at Antioch, Iconium, and at Lystra, after he had thus remembered his persecutions and his own innocency he saith, All that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. iii.

What, then, hath the godly to lean unto but hope? The prophet David, therefore, said, Psal. xxiii. Though I should

walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Therefore said Job, (xiii.) Though he slay me, yet will I trust in him: for he that putteth his trust in the Lord shall never be confounded. In this hope spake St. Paul, Phil. i. Christ is to me, both in life and death, advantage. Again, Rom. xiv. Whether we live or die, we are the Lord's. And again, Gal. vi. God forbid that I should rejoice, but in the cross of our Lord Jesus Christ. And to the Romans he saith, There is no condemnation to them that are in Christ Jesus.—This is the foundation of faith; even a strong rock, which shall continue for ever. Neither tribulation, nor anguish, nor persecution, nor famine, nor any danger, can remove the faithful from this hope.

But the wicked and unstable fall from their hope, and their fall is miserable. They have heard the word of God, that teaches unto salvation, but did not regard it; they have forgotten the works of the Lord, and received his grace in vain. For when they have heard the word, the devil cometh, and taketh away the word out of their hearts, lest they should believe and be saved. And the end of these men is worse than the beginning.

It was not so with the Thessalonians. They received the word of God willingly, and it was fruitful in them, so that thereby they increased in faith, in love, and in hope. Their faith the apostle calls forcible or effectual; their love diligent and painful; their hope mighty through patience, whereby they overcome all manner of dangers; and he rejoices on their behalf, because he found such great success of his travail in the gospel among them.

Knowing that you are elect of God. You were blind, the children of wrath, without understanding, without God, and without hope. But God hath had mercy upon you, and hath given you grace to know your calling. Herein it appears that you are the chosen of God, and of the flock of Christ. My sheep, saith he, John x. hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of mine hand.

For our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. That you have yielded obedience unto the word, and that my ministry hath been effectual among you, comes not of any power in yourselves or in me, it is the work of God,

He hath blessed my ministry; he hath blessed your hearts. It is the gift of God, lest any man should boast thereof. Hereof he speaks to the Corinthians—Who is Paul then, and who is Apollos, but the ministers by whom ye believed, and as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. 1 Cor. iii. It is he which hath the key of David, which openeth, and no man shutteth; and shutteth, and no man openeth. Without him we can do nothing; he guideth us and all our counsels, and leadeth us unto all truth. No man can come unto me, saith Christ, John vi. except the Father, which hath sent me, draw him. And by the prophet Ezekiel, God saith, I will give you a new heart, and a new spirit will I put within you; I will put my Spirit within you, and will cause you to walk in my statutes, and you shall keep my judgments, and do them, Ezekiel xxxvi. And by the prophet Jeremiah—I will put my law in their inward parts, and write it in their hearts. Therefore David makes his prayer, Teach me, O Lord; give me understanding, and I will keep thy laws. Psal. cxix.

The words of the preacher enter in at the ear; the Spirit of God conveyeth them into the heart. Augustine saith, The gospel is declared: some there are which believe; some there are which believe not: they which believe, hear it inwardly by the Father, and so learn it; they which believe not, hear it only with their outward sense, and not with inward feeling, and therefore learn it not. As much as to say, To them it is given to believe; to the other it is not given. In the Acts of the apostles (xvi.) Lydia, a woman of the city of the Thyatireans, heard the preaching of the apostle Paul; but it is said, Whose heart the Lord opened, that she attended unto the things that Paul spake. The people which said unto Peter, and the other apostles, Men and brethren, what shall we do? heard all the words of Peter; but they had another teacher, who gave force unto the word, and made it fruitful in them, and therefore it is said, They were pricked in their hearts.

This also appeared in the disciples who walked towards Emmaus, Luke xxiv. they heard Christ open the Scriptures unto them; they reasoned with him; yet until their eyes were opened, they knew him not. His word crept into their ears, but it was the Spirit of God who wrought within them; who inflamed their hearts, and made them to know him. Thus God blesseth his word, and maketh it yield fruit

in such measure as his wisdom hath appointed. His blessing appeareth greater when many are converted, yet is his word all one, and the power thereof no whit shorter when it is utterly refused, or received but of few. Surely, saith God, as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it fruitful, that it may give seed to the sower, and bread to him that eateth; so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereunto I sent it, Isaiah lv. It is the word of the living God which is blessed for ever; and blessed is that heart which can receive it; which God instructeth, and giveth knowledge of his word; which so learns it that he is assured of the truth thereof, and nothing doubts but it is indeed the word of life. Which saith thereof, This is the way, in which if I walk, I shall certainly go forward to the city of my God; this is the truth, if I hearken unto it, I shall never be deceived. Whosoever findeth himself endued with this grace, he doth as plainly and evidently judge of the words of God, and try out the truth thereof from the devices and doctrines of men, as a man of clear eyesight is able to judge of colours, and to know one colour from another. Yea, in this respect, is the knowledge of that, more certain, because colours do fade and alter, and many times one colour thereby waxeth like another: but the truth of God doth never alter; it continueth one through all ages; it is the word of everlasting life: heaven and earth shall perish, but one tittle thereof shall not be lost: the truth of God shall be established for ever; the humble shall hear it, and be glad.

As ye know after what manner we were among you for your sakes. You know how I behaved myself, and after what manner I have lived among you. You know my first coming and entering unto you. You know what doctrine I have taught, and what hath been my conversation of life. I never deceived any, nor offered wrong unto the simplest. I sought not you nor yours, but those things which are of Jesus. I have lived by the labour of my hands, in watchings, in hunger, in cold, and nakedness. God hath ordained, that they which teach the gospel, should live by the gospel. Who feedeth a flock, and eateth not of the milk of the flock? But I have not used this liberty; for I have a great care, lest by any means I should offend you: yet would I never flatter any in that thing which they had done amiss.

I never spared to rebuke evil. If I should fear, or seek to please men, I were not the servant of Christ. I seek not mine own glory, but the glory of Him that sent me, who also hath made me a minister of his gospel. I have forsaken all things, my goods and life, my flesh, and my body, and am daily in perils, compassed daily by persecution, and see death daily before mine eyes, for the love I bear to you, and for the care I have of the church. You are the Lord's sheep, I am your shepherd; you are the house of God, I am your builder; you are God's orchard, I am your overseer and workman. I shall give an account for your souls. You know how tenderly I have loved you in the Lord. Your grief hath been my grief; your joy hath been my joy. I have prayed for you day and night, and have given thanks to God for you, and rejoiced in your behalf. What is more dear to a man than life? yet have I desired to yield up my life, that you might live; I have been ready to suffer death, if thereby I might do you good. These things you cannot but remember; your conscience beareth me witness that I have thus lived among you for your sake.

Verse 6. *And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the Holy Ghost.*

He commendeth the godly for the practice of that which they have learned and seen in him, in that they have received the gospel, and framed their lives accordingly, and have continued steadfast in the same, in the midst of persecution. Herein he doth not only lay out himself and the other apostles for an example, but tells them that this way is also trodden out by our Lord himself; who, as he is the way, and the light that lighteneth every man which cometh into the world, so did he bear his cross, and did lay down his life for his sheep: therefore he said to his disciples, Matt. x. The disciple is not above his Master, nor the servant above his Lord; it is enough for the disciple to be as his Master is, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more them of his household!

But this is reckoned unto them for happiness—Blessed are you when men revile you, and persecute you, and say all manner of evil against you for my sake falsely. Rejoice and be glad, for great is your reward in heaven: for so persecuted they the prophets, which were before you,

Matt. v. They slew them, and drowned them, hewed them with swords, and cut them in pieces with saws. If any man, saith our Saviour, will follow me, let him forsake himself, and take up his cross and follow me, Matt. xvi. So far must the children of God be from the love of this world; in such sort must he forsake his own life, and endure affliction, who will come unto Christ.

In the old law, the priests went on and carried the ark before, and the people came after; in token that they should give good example, and the people should follow them. The priest was appointed to be a shrill trumpet, sounding in the ears of the people, and the people were commanded to prepare themselves for the battle of the Lord of hosts. Therefore, saith St. Paul, so have I followed the Lord, and so have you followed me, and received the word, not in affliction only, but in much affliction. Where he describes the unmerciful hearts and tyrannous hate of the wicked against all those that follow the Lamb, and receive the word of God with gladness. No torment so cruel, no device so strange, no manner of death so horrible, which has not been borne, or which is not laid upon them. Their bodies are cast into prisons; they are stripped out of their houses, and spoiled of their goods. Thus do the enemies of God work tyranny and much affliction unto the godly; they consume their bodies in fire, shed their blood without measure, throw out their bones, and scatter them upon the face of the earth; and this do they, not as against murderers, robbers, adulterers, or such like; but only because they receive the word, and bear a love to the truth, and cannot deny the power thereof.

With joy of the Holy Ghost. This is that which passeth all natural sense and wisdom. Many seem to take in good part, and to abide patiently, afflictions, loss of goods, imprisonment, and loss of life. But no man can rejoice in the suffering of these things, but the child of God; no man but he whom Christ hath chosen out of the world; but he whose name is written in the book of life; but he in whom the Spirit beareth witness with his spirit that he is the child of God. He knows that through many tribulations he must enter into rest; he knows the wicked could have no power over him, unless it were given them from above; he knows that all is done for the best, to them that love God, and that God could dispose means, if it were so expedient, to bring to nought all the devices of the ungodly.

When the servants of God were cast into the hot burning furnace, because they would not worship the golden image that the king Nebuchadnezzar had set up, who would have thought that the fire could not burn? or that their bodies should not have been consumed? yet God in the midst of the fire preserved them so, and not one hair of their heads was burnt, neither were their coats changed, nor any smell of fire came upon them, Dan. iii. Let us never forget this notable example of God's power to deliver his servants, that we may ever be earnest and careful to profess our faith in him, and to strive unto the death for the setting forth of his glory.

It fares even so with the children of God in the persecutions of this world. Troubles, miseries, and adversities, compass them, as the fiery furnace encompassed those three men of God; but God covereth them with his mercy as with a cloud, that nothing shall hurt them. I say not all that stand in like defence, shall in like sort be so preserved that their bodies shall not be pierced; for God suffers the wicked to destroy and kill his servants, and to consume their bodies to dust and ashes: yet are his servants warned not to fear them. When the apostles were beaten because they had spoken in the name of Jesus, they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name, Acts v. We rejoice, saith St. Paul, in tribulation, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v.

The comfort which is given in this case to the godly, is hidden within them; for to him that overcometh shall be given a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.—The afflictions of this present time are not worthy the glory which shall be showed unto us, Rom. viii. When our Saviour did see the time of his passion draw near, he said to his disciples, Luke xxii. You are they which have continued with me in my temptations; therefore I appoint to you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on seats, and judge the twelve tribes of Israel. And in his sermon upon the mount he saith, Blessed are they which suffer persecution for righteousness' sake, for theirs is the kingdom of heaven, Matt. v. The case shall be altered: it

shall be between them and their persecutors, as it was between Lazarus and the rich man. When the wicked and cruel tyrants shall see them in the presence of the throne of God, because they came out of great tribulation, and have washed their long robes, and have made them white in the blood of the Lamb, Rev. vii. the God of Abraham shall say unto the wicked, Sons, remember that you in your lifetime received your pleasures, and likewise these men pains; now, therefore, are they comforted, and you tormented. They are taken out of affliction into rest, from their bonds into liberty, out of prison into a kingdom, out of misery into glory, from life unto death.

The promise of this comfort is often renewed. The prophet David saith, Psal. cxxvi. They that sow in tears shall reap in joy. Our Saviour telleth his disciples, John xvi. Ye shall weep and lament, and the world shall rejoice; and you shall sorrow; but your sorrow shall be turned to joy. St. John heard a voice from heaven, saying, Blessed be the dead, which hereafter die in the Lord; even so saith the Spirit; for they rest from their labours, and their works follow them, Rev. xiv. He is commanded to write unto the angel of the church of Smyrna; Fear none of those things which thou shalt suffer. Behold, it shall come to pass, that the devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life, Rev. ii. Thus God suffers his servants to be sifted, and to be tried as pure gold in the furnace, and receives them as a sweet-smelling savour of burnt sacrifice. And this is it whereof the apostle puts the Thessalonians in remembrance—that they are strengthened by the Holy Ghost, not only to abide such afflictions as they suffer, because they have received the gospel, but also to rejoice because they are assured that whatsoever shall happen unto them, they are the children of God.

Verse 7. *So that you were as examples to all that believe in Macedonia and Achaia.*

8. *For from you sounded out the word of the Lord, not in Macedonia and Achaia only; but your faith also, which is toward God, spread abroad in all quarters, that we need not to speak any thing.*

9. *For they themselves show of you what manner of entering in we had unto you, and how you turned from idols to God, to serve the living and true God.*

10. *And to look for his Son from heaven, whom he raised from the dead, Jesus, which delivereth us from the wrath to come.*

The countries round about them, were drawn, by the example of the Thessalonians, to believe the gospel preached unto them; You are, saith the apostle, as the bright sunbeams; they behold you, and rejoice of you, even as of the morning light. You are a holy city, set upon a hill; you cannot be hid; your faith is a pattern of faith; your life is a pattern of life unto them. They have learned of you how to guide their ways. You have called them back from error and from ungodliness, to serve the true and living God; you are made unto them a sweet-smelling savour of life unto life. For so it hath pleased God to make his gospel known in all places, through you, and to make you the builders of his church. When they behold your godly conversation, which is in Christ, they are ashamed of themselves. When they behold your light, then they find fault with their own darkness. Oh! say they, this is a holy people, this is a people that feareth God. Let us hear then what they teach. Let us lead our lives in holiness and righteousness as they do.

Let us, by hearing these words, enter into ourselves. God hath given his light to shine upon us; he hath blessed us with the knowledge of his gospel. Let us take heed, that we turn not the light into darkness, nor the truth of God into lies. Many thousand eyes are set upon us, to look upon and behold us. Let us be an example of godliness. Let us be as a light to them that yet abide in darkness. Let not the name of God be evil spoken of, through us. His name is holy. Wo be unto the world, saith Christ, because of offences; for it must needs be, that offences shall come; but wo be unto that man by whom the offence cometh. Whosoever shall offend one of these little ones, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, Matt. xviii. It were better for that man, if he had never been born. For the blood of them that perish by his offence, shall be required at his hands. The wrath of God is revealed from heaven against those that are such, because they withhold the truth in unrighteousness. The kingdom of God shall be taken away from them, and given to a nation that will bring forth the fruits thereof.

It follows, *From you sounded the word of the Lord, not*

in Macedonia and Achaia only, &c. If a man carry in his hand a lighted burning candle, it gives light not only to him that carries it, but to all those which are in the house; and they also see it which are without. Even so, if any be the child of knowledge, and carry about him the light of God, he not only tastes of the comfort thereof himself, and works comfort to those that appertain to the church of God, but lightens also the hearts of pagans and infidels which are abroad. Such as are bathed or perfumed with precious ointments or powders, have not only the pleasure to themselves, but the savour thereof casts itself out, and is pleasant to all those which stand by. The gospel is the light of God. It shines in the darkness of this world. It is the sweet incense and savour of God. Wheresoever the breath thereof is received, it bringeth life.

But your faith also which is towards God, spread abroad in all quarters. As the lightning is seen from one part of the air to the other, and as the sound of great noise spreads itself far and wide, so does the light of good conversation in the godly show itself forth. And therefore he tells them, they have filled all the country of Macedonia with knowledge, and with wonder at their faith and steadfastness in the truth. As if he had said, Great is the renown of your king Alexander, and your country is famous. He overran the whole world, and subdued it. He conquered Greece, Asia, Arabia, Phrygia, Armenia, Scythia, and India. Kings and princes fell down before him. The whole world stood in awe of his name. Yet Alexander had but the power and force of men. He had great treasures of gold and silver. He had numbers of horses, and camels, and elephants. He had swords, bills, spears, and darts, and such like artillery and armour. These were the things wherewith he overcame his enemies. Hereby both he and his people were renowned.

What then may be said of the battle which you have fought, or of the victory which you have gotten? You have won that which Alexander could never win. You have overcome yourselves. You have overcome the world. He conquered the bodies of many, and had them at commandment; but their souls stood out, and would not be conquered. You have subdued your souls, and brought them to the obedience of the gospel. You have overrun all the country, and triumphed among the people. And all this is brought to pass, without force, without policy, without

armour, without artillery, only by your patience and suffering for the gospel's sake.

That we need not to speak any thing. To make the commendation of their faith more evident, he tells them, the fame of their zeal and constancy is known in all places. Whithersoever I go, saith he, they know you, and speak of you, and hearken unto you. Hereby appears how needful it is, that chief towns and cities be well governed, that vice in them be severely punished, that virtue and godliness be maintained, and the people instructed, because the examples of such places spread abroad in all quarters nigh them.

They themselves show of you, what manner of entrance we had unto you. After what sort you received me, and how dear I was unto you. All places were laid and beset for me, to seek my life; but you enlarged yourselves towards me, and took me in. When I was in prison you came to me, and feared no man; you were not ashamed of my bonds, you were ready to lose your own lives to save me. This is spoken of to your great praise.

And how you turned to God from idols, to serve the living and true God. Here are set down in few words, the sum and parts of Christian religion. The first is, to forsake all idols, to turn from them; then to turn unto God, and to put all our trust in him; lastly, to serve the living and true God. The service of God and idols cannot stand together. No man can turn unto God, that turneth not from idols. This is a wonderful effect of the gospel, to forsake idols and serve God, to leave customs and the usage of forefathers, and give ear to the truth. To love from the heart, that which thou didst sometimes hate, and to detest from the heart, that which thou didst sometimes love, is strange and wonderful. But to do this for Christ who was born of poor Mary, whom the wise and learned, and mighty men of this world despised, who was crucified and hanged between two thieves, whom they scorned upon the cross; to follow, or believe, or put trust in him; to call him the power and the wisdom of God, to confess him to be, in whom all Israel shall be blessed, and in whom all the world shall be saved, to give body or life for his sake, is a strange miracle. No king, no prince, no law, no wisdom of man can work this, and bring it to pass. This is the Lord's doing, and it is marvellous in our eyes. And this doth he in those only who receive the word of the gospel with joy of the Holy Ghost.

And to look for his Son from heaven, whom he raised, &c. The Holy Scriptures do not only teach us to turn unto God, but also what it is that God giveth unto all them which seek him; even that they be delivered from the wrath to come; and for whose sake he delivereth us—for Jesus his Son, whom he raised from the dead. Therefore the apostle tells them, howsoever they are rejected or despised as foolish among men, if they continue in the things which they have learned, they shall be wise unto salvation: that therefore they lift up their heads and look for their Redeemer. That they say, Thy kingdom come, and, Come Lord Jesus; because he is appointed by God to be the Judge of the quick and the dead; and he shall come in the glory of his Father; and he delivers from the wrath to come, all those that trust in him. For among men there is none other name given under heaven, whereby we must be saved. This is the depth of all knowledge, and the comfort which passeth all understanding, that against all temptations and afflictions, which oppress our conscience, or vex and trouble our bodies, we may grow strong by faith in the Son of God, Christ Jesus, and ascertain ourselves of his coming from heaven for our deliverance.

CHAPTER II.

Verse 1. *For you yourselves know, brethren, that our entrance unto you was not in vain.*

The apostle takes witness of them, of his diligence and pains taken in the fulfilling of his ministry, seeing it hath such good success among them, that they by the preaching of the gospel, have forsaken superstition, and are turned unto, and do now serve the true and living God, and do believe forgiveness of their sins and deliverance from the wrath to come, by Jesus Christ.

It is a great and deadly smart to the faithful servant of God, to see the people wilful, and to despise the word of their salvation. Hereof Isaiah complains, chap. lxv. I have spread out my hands all the day long, to a rebellious people, which walked in a way that was not good, even after their own imaginations. They stopped their ears, and would not hear, nor be reclaimed, nor return, that they might be saved. And Jeremiah, chap. ix. Oh! that my

head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, for they be adulterers, and an assembly of rebels. Sword and destruction cometh upon them, and they will not see. Oh! that they would give an ear, and repent in time! Again, chap. iv. My people is foolish, they have not known me, they are foolish children, and have no understanding; thay are wise to do evil; but to do well, they have no knowledge. David crieth out, Psalm iv. O ye sons of men, how long will ye love vanity, and seek after lies? Why forsake you the truth of God, and have no regard to his mercy? So our Saviour mourneth over Jerusalem, Luke xiii. O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as the hen her brood under her wings, and ye would not!—How carefully and tenderly have I sought thy salvation! How often have I called upon thee, sent unto thee my servants, and poured out my blessings before thine eyes! So bitter and mournful a thing is it to all those that seek the glory of God, to see no fruit follow of their labours; to see the people continue ignorant and wilful and seeking their own destruction.

Therefore they turn themselves unto God, who is the Father of lights, and God of all comfort; in whose hand are the hearts of the people, that his word may have free passage and be glorified. That God will open unto them the door of utterance, to speak the mystery of Christ, and publish the secret of the gospel boldly; that he will give power to his word, declared by them, and assist them with his Holy Spirit; that he will open the eyes of the people, that they may see, and turn their hearts, that they may be converted. So did David make his prayer, Psal. li. Open thou my lips, O Lord, and my mouth shall show forth thy praise.—Albeit my mouth is simple, and rude, and barbarous; yet if thou wilt, it may be an instrument to declare thy glory.—Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. Be favourable unto Sion; build the walls of Jerusalem. Thus do they lift up their hands, and call unto God, that he would send down his light into the hearts of the people, that what they hear, they hear not in vain, but may receive it, and understand it, and keep it. For, unless God direct the heart, and make it fit to receive instruction,

the preacher, though he be ever so desirous to do good, labours in vain.

God alone disposeth the ways of men; it is he who trieth the corn from the chaff. He knoweth whom he will bring to be of his fold, and make to hear his voice. Many times he blesseth his word with great increase among them who at the first despise it, and entreat cruelly the preachers and messengers thereof. When Paul disputed, and exhorted the Jews, and the Grecians at Corinth, and found little fruit of his labour, and that there were few or none that liked his doctrine, and many enemies who resisted and blasphemed it; he purposed to depart and go away from them. Then the Lord said unto Paul in the night, by a vision, Fear not, but speak, and hold not thy peace. For I am with thee, and no man shall lay hands on thee to hurt thee, for I have much people in this city, Acts xviii. They shall hear thee; if not now, yet they shall hear thee at some other time. They shall bear thy sayings in mind. I will be with thee, I will open their hearts, and make them obedient to the gospel, and they shall be turned unto me. Thou shalt see the fruit of thy labours, and that thy coming unto them hath not been in vain.

Verse 2. *But even after that we had suffered before, and were shamefully entreated at Philippi, as ye know, we were bold in our God, to speak unto you the gospel of God with much striving.*

The story of these his perseeutions is written in the sixteenth of the Acts. He was stript, and seourged with rods, and cast into prison, and put in hazard of life. Yet, notwithstanding he was thus evil entreated at Philippi, when he came to Thessaloniea he was nothing discouraged, but proeeeded more boldly than before, and went into the synagogue of the Jews, and disputed three sabbath-days, and taught them that Christ is that Messias, even the Son of God.

But, that we may the better eoneeive how mightily God works, and what great strength he gives to weak creatures, when he appoints them to set forth his glory, let us behold the boldness of the apostle in speaking the gospel unto them. To whom did he speak? To the Jews, the enemies of the eross of Christ. Where? Not secretly, and in corners; but openly, in their synagogue; for he feared no man. What time chose he? Then when all the Jews

were assembled together. How often? Three sabbath-days together. In what city? In Thessalonica, the greatest and most famous city of all that country. How was he entreated? There arose great trouble and contention. They resisted him, spake against him, and sought to destroy him. For what cause? what had he deserved? what had he taught? The gospel of God, and of Christ, of the kingdom, and of the life to come; the gospel in which God offers his grace, and reconciliation, and comfort, and peace, and salvation.

Who would think such joyful tidings should not be welcome? what eye would not willingly open itself to behold the brightness of the sun; what ear will refuse to hear God speak? But it has always been so; there have ever been some that have loved darkness rather than light. The world shall never be without some Annas or Caiaphas, or Judas or Pilate; the children of the devil shall always set themselves against the children of God.

The cause of tumults and troubles proceeds not from the gospel; the gospel of Christ is the gospel of peace; but the enemies of the gospel are stirrers of unquietness, and inflamers of war. Abel was simple, Cain spiteful; Jacob smooth, Esau rough and hairy; David gentle, Saul cruel; Joseph innocent, his brethren wicked, and fell upon him; the apostles humble in heart, and peacemakers; the pharisees bloodthirsty, and sought to put them to death. The like examples are before us this day. The whole world is in an uproar, and great troubles and afflictions are in all places; no man is able to declare the misery thereof: let no man, therefore, slander or forsake the gospel; it hath been so from the beginning, and from time to time.

Such troubles, confusion, and misery are wrought, not by the gospel, or them that receive the gospel, but by those who resist it; they practise all means, and turn all things upside down, rather than it should take place; the wicked are angry therewith, they gnash their teeth and consume away. This is the cause for which the children shall rise against their parents, and shall cause them to die, Matt. x. Cain murdered Abel, because God had respect unto Abel and to his offering; Esau could not abide Jacob, because Isaac had given him his blessing; the brethren of Joseph sought to make him away, because God had a favour unto him; Saul was wrathful against David, because God gave

him great gifts of courage and strength, and wisdom; the Egyptians loathed the children of Israel, because they were God's people; the Galatians resisted Paul, because he preached the truth. Therefore, saith St. Paul, 1 Tim. iv. We labour, and are rebuked, because we trust in the living God, who is the Saviour of all men, especially of those which believe. Likewise, saith our Saviour, John xvi. They shall excommunicate you; yea, the time shall come, that whosoever killeth you, will think he doeth God service. And these things will they do unto you, because they have not known the Father nor me.

Even so stands it with the church of God this day. There is nothing new under the sun. Whatsoever is done now hath been done before. Who will lift up his eyes, and look to the doings of men, shall see Cain rise up against Abel, Esau against Jacob, the cruel brethren against Joseph, Saul against David, Pharaoh against Moses, the Egyptians against the people of God, the high-priest and the pharisees against Christ and all that will be his disciples. They change peace into war, they turn judgment into gall, and the fruit of righteousness into wormwood; they resist the truth of God, to establish devices and doctrines of men. But, blessed be God, they shall not prevail. He giveth us peace; he hath made us turn our swords into mattocks: he hath taught us all together with one mouth, and one heart, to praise him, even the Father of our Lord Jesus Christ. His truth is mighty, and shall prevail.

Verse 3. *For our exhortation was not by deceit, nor uncleanness, nor by guile.*

4. *But as we were allowed of God, that the gospel should be committed unto us, so we speak, not as they that please men, but God, which trieth our hearts.*

God, saith he, hath chosen me from my mother's womb, and set me apart to the office of an apostle; he hath appointed me to carry his name before the Gentiles; therefore, as he hath given me charge to preach the gospel, and to bring the people unto him from the power of Satan, so I speak truly, faithfully, sincerely, not as the words of men, but as the words of God. I have used no deceit, nor taught you to follow traditions of men instead of the commandments of God. In like manner saith he to the Corinthians, (1 xi.) I have received of the Lord, that which I also have

declared unto you. And again, 2 Cor. v. We are ambassadors for Christ, as though God did beseech you through us. For this cause he saith unto them, 2 Cor. iv. Seeing that we have this ministry, as we have received mercy we faint not, but cast from us the cloaks of shame, and walk not in craftiness; neither handle we the word of God deceitfully; but in declaration of the truth, we approve ourselves to every man's conscience in the sight of God. In these speeches he asks credit, because of his upright handling of the word, and charges the false prophets for marring the word of God with unclean aud deceitful corruptions and glosses.

In foreign countries, women that have no natural beauty of their own, use to paint and colour their faces, that whereas they lack beauty indeed, yet they may seem beautiful. Even so is it oftentimes in matters of religion. Such as hold not the true religion, as it is taught by the word of God, and has been practised in those churches which the apostles planted, and among those Christians who lived nighest unto that time when the apostles preached; because they know their religion which they profess now will not agree with that, they deal deceitfully, and with guile. These are false apostles, and deceitful workmen; they beguile our senses, and blind our eyes; they call us to worship an idol instead of the true and living God; they lead us out of the light into darkness; from the truth into error; from knowledge unto ignorance; they forbid lawful matrimony, and call it filthiness, and allow open stews and harlots, as a thing which impairs not their holiness.

I will not speak all that I might, nor in such sort as the matter occasions; yet can I not but say somewhat of their spiritual craftiness, in abusing and beguiling the people of God.

The Egyptians furnished richly, and decked their churches beautifully, and all in honour of a cat! Many things among these men carry great show of holiness, which are nothing else but cloaks of their shame, and manifest proof that they are not allowed of God, but are crept in by deceit and by guile.

Single life carries a fair show; but, O merciful God! what shame and villanies have been covered with this cloak! Pius the second saw somewhat, when he said, "As marriage was taken away from priests upon great considerations, so now upon other greater considerations it were to

be restored to them again."* Jerome saw somewhat, when he wrote thus: "You may see some that pretend gravity, are girded, and go in black, and have long beards, who can in no wise leave the company of women, but keep house with them, and banquet with them. They take young maids into their service, and do all things as if they were married, save that they lack the name of marriage." Origen saith, "They teach chastity, and keep not chastity." And Epiphanius, "They refuse marriage, but not lust or pleasure."

Images are fair and beautiful; the churches are decked and beset with them; but they are a cloak of shame; they are set in place of teachers; the priests are ignorant, and live in idleness, and send the people to learn at pictures; they call them laymen's books. Yet what profiteth the image? saith Habakkuk, for the maker thereof hath made it an image, and a teacher of lies. And Jeremiah saith, chap. x. The stock is a doctrine of vanity.

What is their meaning to speak and pray in the church in a strange tongue? This is a cloak of their shame. Their priests are so unlearned, they can scarce understand English, yet they save their credit, seeing they are able to read Latin. And hereby they cover all their blasphemies and superstitions, because the people cannot understand, and therefore cannot reprove them.

I speak nothing of their relics, pilgrimages, purgatory, and such other cloaks of shame, which they use to hide their covetousness, and thereby draw unto themselves the riches of the whole world. They cannot say with the apostle, Our exhortation was not by deceit, nor uncleanness, nor by guile.

I know there are some who lay it unto our charge, as the false apostles did unto Paul, that we use the word of God deceitfully. They find fault with our translations of the Scriptures. They spare not to say there are a thousand faults in the New Testament; yet could they never set down five hundred, or one hundred, or fifty, or twenty-five, or five.†

If there be errors in the translation, I know they were men which translated it, and they might err like men. May no translation be allowed that is not altogether perfect? as if the Greek translation were without fault, or as if many faults were not in the common vulgar translation in Latin, or in the translation of Jerome. What then? must the Greek translation be forbidden? must Jerome's translation,

* Pius II. was pope in 1458. † See Tindal.

or the vulgar translation, be forbidden! As for the old Latin common translation, though many learned men have showed the gross errors thereof; yet have they well provided for it in the council of Trent, where they say thus,

"Let no man dare or presume by any manner of colour to refuse the old common translation of the Bible." Yet is no translation of ours so corrupt as that which they have thus privileged. But if it were true, which they falsely report, reason would that they should correct the errors, and so set it abroad. But thus they bear you in hand, that they may bring you in hatred of it, and pull you from the reading of the Scriptures. I will not say in what sort they abuse the word of God. What speak I of abusing? Nay, they do manifestly against and contrary to the word.

The word of God teaches us forgiveness of our sins, by the blood of Jesus Christ once offered; they teach contrary, that the same blood is daily offered, and Christ as often new born, as the priest pleases to say mass. The word of God forbids to make any graven image, to bow down to it, or worship it. They teach contrary, that images are to be worshipped, and even with such honour as is due to the patterns themselves. The word of God teaches us to pray in a known tongue; they teach the contrary, and account it for heresy to pray in a known tongue. The word of God charges all states of men to be subject to their prince or higher power; they withdraw their obedience unto civil magistrates, and teach the people to resist authority. Erasmus saith, in his notes upon these words of Christ, Let these go their way, John xviii. "I know a divine of great fame and account for his learning, who wrested these words of Christ, to defend the immunity or lawless state of clergymen." But this did he ridiculously, saith Erasmus.

It would be over long to declare unto you the foolish, or, rather, the blasphemous applying of the Scriptures, to approve their gestures at mass, and the sovereignty and chiefty which they challenge. One of their bishops in the late council of Trent* said of Paul the third, then pope, "The pope, which is the light, is come into the world:" which are the words of the evangelist, declaring the Godhead of Christ!

By these few it may appear how unjustly they charge us with corrupting the word of God, and how truly this fault is to be laid unto those who either abridge the sense of the Scripture, or reach it further than it yields, or utterly refuse

* Cornelius Epis. Riton.

to stand to the authority thereof, and in no case can they like that the people of God should read the Scriptures. They have adjudged them heretics, and consumed their bodies in the fire, who have defended in speech, and sought to maintain the doctrine of truth set down in the Holy Scriptures.

The apostle saith, *he was allowed of God.* They that enter into the ministry must be allowed not of men only, but of God. Therefore, whosoever takes that charge over the people must look narrowly into himself, and see whether his calling be of God. If he have not a testimony that God hath called him inwardly, all other outward calling is to small purpose. God is a righteous judge; he will say to the conscience and to the heart of such an one, Friend, how camest thou in hither without thy wedding-garment? who brought thee in? give an account of thy stewardship. Thine account is great.

And because some are this day to be admitted into this office, let us pray unto God for them, that God will allow them, that he will give them hearts to conceive, and tongues to speak, the truth of God; that they may be the servants of Christ, and disposers of the mysteries of God; that they may be the salt of the earth, and the light of the world; that they may lay out the Lord's money to his advantage; and so it may be said unto them, Thou hast been faithful in little, I will make thee ruler over much; enter into thy Master's joy, Matt. xxv.

Verse 5. *Neither did we use flattering words, as you know, nor coloured covetousness; God is record.*

6. *Neither sought we praise of men; neither of you, nor of others.*

The servant and messenger of God must so speak, as God speaketh. God speaketh deeply, and to the heart; he lanceth the spirit, and woundeth the inward parts; he biddeth Isaiah show the people their transgressions, and the house of Jacob their sins. God himself saith, I visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, Exod. xx. Again he saith, If ye shall despise my ordinances, either if your soul abhor my laws, so that ye will not do all my commandments, I will set my face against you, and you shall fall before your enemies, and they that hate you shall reign over you. Leviticus xxvi. But unto those that repent them of their sins, and turn unto him, God saith, Isa. xlv. Turn

thou unto me, and ye shall be saved. Again, Jer. iii. Thou disobedient Israel, return, saith the Lord, and I will not let my wrath fall upon you. So must the minister of God; he must show forth the mercy of God, and not hide his judgments; he hath the Lord's business in hand, he may not do it negligently. A flatterer makes it his greatest care to please men; he seeks their favour; he fears to displease, and dares not speak that which will be evil taken. When he sees a thief, he runneth with him, and is partaker with the adulterers; he seweth pillows under the arms of sinners: whosoever saith, Nay; his nay is ready; and if any say, Yea; he is ready to say yea. He changes often as the weathercock; he dares not strive against the stream; his heart is at the will of others; he seeketh some gain; he seeks his own glory, and not the glory of God.

They which are such, are called in the Scriptures, hirelings, dumb dogs that cannot bark. They deny God, betray his truth, and deceive his people: they look up the truth in lies. Of such saith Ecclesiasticus, ch. ii. Wo unto them that have a double heart; and to the wicked lips. And, James i. A double-minded man is inconstant in all his ways. And, Luke xi. He that is not with me is against me; and, he that gathereth not with me, scattereth. And, 1 Kings xviii. How long halt ye between two opinions? if the Lord be God, follow him; but if Baal be he, then go after him. And again, 2 Cor. vi. What communion hath light with darkness? and what concord hath Christ with Belial? Cursed is he which flattereth the people, and is unfaithful in the Lord's work.

Nothing is so requisite in the steward of God, as that he be found faithful, and that he speak boldly those things whereunto the Lord hath sent him: that they keep not back the message given them of God, nor fear to do their errand, for any malice of men. Who is it, saith St. Peter, (1. iii.) that will harm you, if you follow that which is good? Notwithstanding, blessed are ye if ye suffer for righteousness' sake; yea, fear not their fear, neither be troubled. If the apostle speak this comfort to all Christians who have a care to serve God; and thereby exhorts them to steadfastness, and to sanctify the Lord in their hearts, and to be ready to give an account of their faith, and of the hope that is in them; how much more ought preachers, and they who are appointed to the ministry, to lay aside all fear and flattery of men! Wo unto them that go down into Egypt

for help! The Egyptians are men, and not God; and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall all together fail, Isaiah xxxi.

Christ telleth his disciples they are salt, and they are light. Salt must needs be sharp to a rotten wound; light must needs be painful to a sore eye. A good physician must needs trouble and disquiet his sick patient before he can heal his disease; and a good surgeon must needs lance and rip up festered wounds. We are surgeons; we are physicians. The word of God is committed unto us, that by us it might be applied to season the earth, and that the light thereof should shine forth in all the world. Cry out aloud; lift up thy voice as a trumpet, Isa. lviii. If the trumpet give an uncertain sound, who shall prepare himself to the battle?

When God had called Jeremiah to the office of a prophet, and said, chap. i. Thou shalt go to all that I shall send thee, and whatsoever I command thee, shalt thou speak; he said further, Fear not their faces, lest I destroy thee before them. For, behold! this day I have made thee a defenced city, and an iron pillar, and walls of brass against the whole land. Thou shalt not bend; thou shalt not yield: thou shalt be a consuming fire; they shall be stubble before thee. Likewise saith God to Abraham, Gen. xv. Fear not, Abraham; I am thy buckler, and thine exceeding great reward. When Moses sought to refuse the message, and thought himself over simple to go unto Pharaoh, God answered, Certainly I will be with thee, Exod. iii. And afterwards he saith, I have made thee Pharaoh's god; he shall tremble and quake at thy voice, Exod. vii. So saith Christ, What I tell you in darkness, that speak you in light; and what ye hear in the ear, that preach ye on the houses. And fear ye not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell, Matt. x.

The consideration hereof ever moved the prophets and apostles to warrant their sayings with authority from God, and to set apart all fear when they spake in his name. When Ahab reproved Elias, Art thou he that troubleth Israel? he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord; and thou hast followed Baalim.

1 Kings xviii. The prophet Isaiah is bold with the princes of Judah and Jerusalem, and saith, Hear the word of the Lord, O princes of Sodom! hearken unto the law of our God, O people of Gomorrah! John the Baptist nothing feared to tell Herod, a mighty prince, It is not lawful for thee to have her to wife, Matt. xiv. If Balak would give me his house full of silver and gold, saith Balaam, Num. xxiv. I cannot pass the commandment of the Lord, to do good or bad of mine own mind; what the Lord shall command, that same will I speak. Moses was bid to tell Pharaoh, The Lord God of the Hebrews hath sent me unto thee, Exod. vii. Christ called James and John, the sons of Zebedee, Boanerges, which is, the sons of thunder, because they should not flatter, but raise tempests, and lighten and thunder in the ears and hearts of their hearers.

St. Paul saith, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. It is the word of God, and shall endure for ever. He hath not given us the spirit of fear to flatter, but the spirit of might and of power, to speak roughly and courageously where occasion so requires; and therefore saith, If I would please men, I were not the servant of Christ. But I preach God's doctrine, and not the doctrine of men. I seek to please God, and not men.

The pharisees sought to please men, and to deceive the people. They taught them to walk in the ways of their forefathers; to believe as they believed; to do as they had done. They flattered them, and said, You are the church of God; you are God's people; you are the sons of Abraham; you cannot err; you cannot be deceived. They that in this sort flatter the people and deceive them, they serve not Jesus Christ, but their belly, and through flattery and fair speech seduce the hearts of the simple.

Nor coloured covetousness. The scribes and the pharisees devoured widows' houses, under pretence of their long prayers. They prayed, and made money of their prayers; they gave alms, and made money of their almsgiving; they fasted, and made money of their fasting. This did the scribes and the pharisees; their doings continue still. They are dead; their name is taken away; but their profession abideth. As they made gains of their prayers, and alms, and fasting, so do some now make great gains, and wax rich under pretence of holiness. They have brought in a profession of wilful chastity, and have forbidden marriage in some

whole estates of men. No doubt chastity is a holy thing, but they have given license for money, to such as would, to forsake their vow of chastity. They have forbidden to eat certain meats upon certain days. God left meats as free to the choice of every man, as he left his sun to shine freely to the use of all men. And they make free liberty for money, to eat what every man liketh. They make money of purgatory, money of pardons, and money of their masses. They make money of Peter and of Paul, of the apostles and martyrs, and of Christ himself. These are they of whom St. Peter speaks: Through covetousness shall they with feigned words make merchandise of you, 2 Pet. ii. One saith of them, The court of Rome careth not for that sheep which hath no fleece. I will not lay forth at large, how they do all things for covetousness. I have no pleasure in speaking ill. God grant us so to deliver the gospel aright, that we use not the truth of God for a cloak of covetousness.

Neither sought we praise of men; neither of you nor of others. This is another hinderance of the course of the gospel, when the ministers thereof love the praise of men more than the praise of God. How can ye believe, saith Christ, who receive honour one of another, and seek not the honour which cometh of God alone? John v. How far the apostle was from this ambition it appeared; for he was reviled and evil spoken of, and counted the filth and outcast of the world.

Verse 7. *When we might have been chargeable as the apostles of Christ; but we were gentle among you, even as a nurse cherisheth her children.*

8. *Thus being affectioned to you, our good will was to have dealt unto you not the gospel of God only, but also our own souls, because ye were dear unto us.*

9. *For ye remember, brethren, our labour and travail; for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the gospel of God.*

10. *You are witnesses, and God, how holily, and justly, and unblamably, we behaved ourselves among you that believe.*

I might have required meat and drink, and other things necessary at your hands; for who feedeth a flock, and eateth not of the milk of the flock? Who planteth a vineyard, and eateth not of the fruit thereof? Who goeth a warfare

at any time at his own cost? Who muzzleth the mouth of the ox that treadeth out corn? We plant the vineyard of the Lord of hosts; we feed Christ's flock; we go to warfare, and stand in the watch and defence of your safety. We are the poor oxen that tread out the corn, which feed you to salvation. We are your servants; we labour to do you good; we are ordained to minister in the church of God. It were great reason we should reap your carnal things, who have sown to you spiritual things. The workman is worthy his wages; yet taught I the gospel freely, and without reward; and was ready to give my blood, my life, and my soul out of my body, for your sakes. What could you ask of me more? What greater gift could I bestow upon you?

Verse 11. *And ye know how that we exhorted you, and comforted, and besought every one of you, as a father his children,*

12. *That ye would walk worthy of God, who hath called you to his kingdom and glory.*

I took care of you as of mine own soul, and dealt with you by all ways of comfort and exhortation, that you would take heed unto yourselves, and your calling. I put you in mind that you were placed in the midst of the unfaithful people which knew not God; and that they watched you, and your doing. That their eye was upon your household, your wives, your servants, and your children, upon yourselves, and your words, to espy if they might find any occasion to speak evil of you. I besought you by the glorious coming of our Lord and Saviour Jesus Christ, that the name of God might not be ill spoken of through you. You cannot deny this; you must needs confess you have thus been taught; ignorance cannot be your excuse. What remains, then, but that you perform it? For the servant that knoweth his master's will, and doeth it not, shall be beaten with many stripes.

As a father his children. What manner of care is it that a father takes of his children? Many men are fathers of children, but what man takes the care he ought to take for them? Pastors or teachers of the people should be affected towards their people, as fathers are to their own children.

Let such as are fathers and have children, know in what sort they must be careful. Your children are a good blessing of God; they are members of the body of Christ,

and the sons of God. The kingdom of heaven belongs to them; God hath appointed his angels to guide and lead them, and to shield them from evil; and their angels are in the presence of God, and behold the face of their Father which is in heaven. They are fresh plants of the church—who knows what necessary instruments they may be in the commonwealth, and in the house of God? It is not enough to feed them, and to nourish their bodies with necessary sustenance; for this the heathen do, that know not God; and the savage and brute beasts, and the birds, which have no understanding. They breed up their young ones, and are tender and painful to provide for them. The ass, though she be dull, the bear and lion, though they are wild and cruel, yet seek they far and near to get wherewith to help their young. Therefore if there be any, or can be any, that forsakes and leaves his own, he is more beastly than the foolish ass, and more unnatural than most cruel bears, and lions, and tigers.

But in this part, men are for the most part over-careful. For this cause many build their houses with blood, and seek possessions by iniquity; they join house to house, and field to field, and will dwell alone upon the earth; they oppress the poor and needy, and do wrong to the widow and the fatherless; they make money their god, and spoil one another, and all to provide for their children. This is the cover and cloak for all their mischief—they may not leave their children unprovided for. Unhappy are the fathers, who in this sort care for their children, by the ruin and spoil of the needy and innocent, and so break the commandment of God; for their portion shall be with the wicked in the lake that burneth with fire and brimstone. And unhappy are their children, because they are partakers of their fathers' wickedness, and therefore shall also be partakers of punishment with them. The prophet David saith, Psalm xxxvii. I have seen the wicked strong, and spreading himself like a green bay-tree: yet he passed away, and lo! he was gone; and I sought him, but he could not be found. His root was deep; his stock strong; his branches broad; he spread over and shadowed the whole country, yet he passed away! He departed, his sons died, his house soon decayed, and his name was in a little time quite forgotten!

Oh! how much better then is it to furnish the minds of your children, and to instruct them in godliness; to

teach them to know God, to lead their life virtuously; and to rebuke them, and correct them for dealing ill!

The beginning of wisdom is the fear of God. Let them then learn what that good and acceptable will of God is. Show them the way in which they should walk, that they go neither to the right hand, nor to the left. The word of God is pure, and giveth understanding to the simple; it is a light to their footsteps; it teaches those that are young to amend their ways.

When Christ came into Jerusalem, the young children received him. They cried, Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord! Christ giveth witness of them: By the mouth of babes and sucklings hast thou set forth thy praise, Matt. xxi. The words of the little and simple children were able to confound the wisdom of the pharisees. Thus were they taught from their cradle, so careful were their godly parents for them.

Contrariwise, they cannot have any wisdom, that despise the law of the Lord; they become blind and wicked, and abominable in all their ways; they have no sense, nor feeling of the will of God; they cannot know light from darkness, nor God from Belial. Such were the little children that mocked the prophet Elisha, and said to him, Come up, thou bald-head; come up, thou bald-head, 2 Kings ii. Their bringing up was no better; their wicked fathers had taught them nothing else but wantonness; but the wrath of God fell upon them, and there were destroyed by two bears, two-and-forty of them.

Another care which a father ought to have of his children, is to lead them up in the study of virtue and of godly life. Blessed are the pure in heart, for they shall see God, Matt. v. They who keep not this way, are the children of wrath. Herein standeth the whole profession of a Christian life: For God hath not called us to uncleanness, but unto holiness, 1 Thess. iv. This is the will of God, and this is our promise made unto him, that we serve him in holiness and righteousness all the days of our life, that we increase in virtue, and grow from grace to grace.

A good and loving father, who sends his son to a dangerous journey, either by sea or land, first instructs him with advice, and tells him in what sort he shall avoid perils. Take heed, saith he, the way is perilous which thou must pass; the sea is terrible, the waves rise up as high as heaven, and by and by thou shalt see a pit as low as hell. The

sands may swallow thee, the rocks may destroy thee, thou shalt pass by huge mountains, and through wildernesses, where thieves will assault thee; thy heart will quake, thou shalt cry for succour, and find no man to help thee. In these places hath many a good man's child been cast away. O take heed, my son, thou art the staff and the comfort of mine age; if ought come to thee otherwise than well, I shall soon after end my days in sorrow.

If a father be thus careful, that his child should escape worldly dangers, he must be more careful of spiritual dangers, in which whosoever is lost, is lost for ever. Therefore thus will he say to him: O my son, understand what God hath done for thy sake; take heed to thyself; the world is all over strewed with snares. The devil rangeth, and seeketh whom he may devour; give no ground to him, but resist him, and he will flee from thee. Be strong in faith; the name of the Lord is a strong tower of defence; call upon him in the day of thy trouble, and he will deliver thee; he will give thee of his Spirit.

Take heed, my son, and be not deceived; let no wilfulness cast thee away. If sinners entice thee, be not a companion of them in wickedness. Fashion not thyself to the likeness of this world, for the world passeth away, and the lust thereof. He that loveth this world, the love of God is not in him. Be not like unto them that perish. Thou wast conceived and born in sin; thou art by nature the child of wrath; but God made thee meet to be partaker of the inheritance of the saints in light, and hath delivered thee from the power of darkness, and hath translated thee into the kingdom of his dear Son. Receive not this grace in vain; cast away the works of darkness, and put on the armour of light. Be renewed in thy heart, and in thy spirit, that it may appear I have been careful for thee.—Thus a good father seeks to train up his son, and to nurture him.

Besides these, fathers must also be careful for their children, to give them correction and chastisement. God knoweth the mould of man's heart; he seeth our inward parts; he said in the beginning, The imagination of man's heart is evil from his youth. He saw that all the imaginations of the thoughts of his heart were only evil continually, Gen. vi. viii. Behold man's nature, and consider it even from our first birth; how full of affections, how wayward in the young child, which lieth in the cradle! His body is but

small, but he hath a great heart, and is altogether inclined to evil; and the more he increases in reason by years, the more he grows proud, froward, wilful, unruly and disobedient. If this sparkle be suffered to increase, it will rage over, and burn down the whole house. We are not born good, but by education we are changed, and become good.

Therefore the wise man saith, Prov. xxii. Foolishness is bound in the heart of a child, but the rod of correction shall drive it away from him. And again, chap. xxix. The rod and correction give wisdom; but a child set at liberty, maketh his mother ashamed. And in the same chapter, Correct thy son, and he will give thee rest, and will give pleasures unto thy soul. He that spareth the rod hateth the child; for, If thou bring up thy son delicately, he shall make thee afraid; and if thou play with him, he shall bring thee to heaviness. Also "Bow down his neck whilst he is young, and beat him on the sides whilst he is a child, lest he wax stubborn, and be disobedient unto thee, and bring sorrow to thine heart, saith the book of Ecclesiasticus xxx.

Who hath not heard the story of Eli and his sons? It is worthy to be remembered for ever. He had shrewd* children; they feared not God, but brake his commandments, and offended the people: their father heard of their doings, but took no care for it; he suffered them, and let them alone so long that God grew displeased thereat, and called unto Samuel, and said, Behold, I will do a thing in Israel, whereof whosoever shall hear, his two ears shall tingle. In that day I will raise up against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. And I have told him, that I will judge his house for ever, for the iniquity which he knoweth, because his sons run into a slander, and he stayed them not, 1 Sam. iii. And it came to pass shortly after. The ark of God was taken by the Philistines, and the two sons of Eli, Hophni and Phineas, died. And Eli also, when he heard the report thereof, fell from his seat backward, and his neck was broken—such shame and confusion came upon him. This was the hand and judgment of God. In sparing his children, he cast away his children and himself altogether. But Job dealt far otherwise with his children; his eye was upon them, and he took care lest they should offend God. He sanctified them, and offered burnt-offerings for them daily; for Job thought, It may be that my sons have sin-

* Evil, wicked, mischievous.

ned, and blasphemed God in their hearts, Job i. Therefore he prayed for them: My sons, saith he, are young and tender, and lack discretion; the ways wherein they walk are slippery, they may soon be deceived, and run into danger. O Lord, be thou their guide, be thou unto them a tower of defence, let thy Holy Spirit go before them to direct them in all their ways.—So mindful was he of his children.

Infancy is the first part of our life, and, as it were, the foundation thereof. Where a virtuous and a godly childhood goeth before, there a godly and virtuous age follows after. Contrariwise, when the fathers are not careful to teach their children to know God, and to know themselves; when they do not breed them up in virtue, nor reprove them when they do amiss, they become corrupt in their understanding, and abominable in their doings, void of all knowledge and grace, and of reverence, or feeling of nature.

Verse 13. *For this cause also thank we God, without ceasing, that when you received of us the word of the preaching of God, ye received it not as the word of men, but as it is indeed, the word of God, which also worketh in you that believe.*

As the minister's duty is to teach the word of God, and divide it aright, without deceit or guile, so ought the people to receive it with reverence, and to give obedience unto it. But herein have we not power of ourselves, our readiness cometh of God; unless it please God to work within us, and to remove the vail, and to mollify our hearts; whatsoever we hear, it moves us not, it helps not our unbelief, it brings us not to the obedience of Christ.

If an earthly prince speak, or send message unto us, we give all show of reverence, and hear him with all diligence. This word is not of flesh and blood; it proceeds not from kings, or emperors, or from parliament, or from councils of men; but from God the Father, and from Jesus Christ. When this word is read, princes and emperors stand up, and lay down their swords, and uncover their heads, and bow their bodies, and do reverence, because they know it is the word of God, which God himself uttered; that it should be as the dew of heaven to moisten our souls; as a well of water springing up to everlasting life; as a savour of life unto life; and the very power of God unto salvation,

to every one that believeth. Without this word we can receive no comfort, we cannot see the light, nor grow in faith, nor abide in the church of God. It is the word of reconciliation. By it God maketh atonement between himself and the sons of men.

Therefore, when the epistles, the psalms, and the gospel, are read in our hearing, let us remember whose word we hear. Let us think thus with ourselves: These are the words of our gracious God. My God openeth his mouth from heaven above. He speaketh to me, that I may be saved; he speaketh to me, to keep me from error; to comfort me in the adversities and troubles of this life, and to lead me to the life to come.

What is the cause why so many so little regard the word of God, why they doubt it and suspect it? why they are so soon weary of it, and bear it not that reverence which belongeth to it? Because they think not, neither from whom it cometh, nor with whose blood it is sealed, nor to whose benefit it is written. Let us not be ashamed to give place to the word of God, to awake our senses, and to submit them, and our wisdom, and learning, and bodies and souls unto it. Let us not harden our hearts. Let us humble ourselves before God, and say, Behold, here am I; let him do to me as seemeth good in his eyes, 2 Samuel xv.

Which also worketh in you that believe. Whosoever heareth the words of God and doeth them not, shall be likened to a foolish man that builded his house upon the sand. If ye know these things, saith Christ, blessed are ye, if ye do them, John xiii. The same word of God which Paul taught the Thessalonians, which was preached by Peter and the rest of the apostles to the faithful, which Christ received of his Father, and delivered to his church, is this day, by the mercy of God, purely and truly set down unto you. By it you are required to amend your lives, and are comforted in the promises of God for the forgiveness of your sins. If there be any, in whom it worketh not this effect, if there be any who, though they hear it, believe it not, nor are thereby renewed in their minds; it is a token that they have not received the love of the truth of the gospel; they despise the word of salvation, and it shall judge them in that day.

Verse 14. *For, brethren, you are become followers of the churches of God, which in Judea are in Christ Jesus,*

because ye have also suffered the same things of your own countrymen, even as they of the Jews;

15. *Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and God they please not, and are contrary to all men;*

16. *And forbid us to preach unto the Gentiles, that they might be saved, to fulfil their sins always. For the wrath of God is come on them to the utmost.*

Wherein became they followers? In suffering as they did. This is the badge and cognizance of the sons of God. Christ saith, Luke ix. If any man will come after me, let him deny himself, and take up his cross daily, and follow me. They followed others, not in pleasure and glory, but in trouble and persecution. For that was the way of the prophets, and apostles, and of Christ himself.

Isaiah the prophet was cut in sunder with a saw. What more cruel death? His body was rent, his bowels torn, and yet he not quite dead! In such sort it liked the cruel tormentors to sport themselves. Why? what had he done? He was a prophet. They needed no other matter against him. It was enough that they found him to be a prophet. Jeremiah was stoned to death. Wherefore? Because he called the people to repentance, that they might be saved; because he was a prophet. Amos was slain with a bar; poor old man! no reverence given to his grey head, no regard or pity was taken of him. Wherefore? Because he rebuked iniquity; because he was a prophet. Zacharias was slain when he was in his prayers, and doing sacrifice in the holy place, between the entrance and the altar. Wherefore? Because he declared the truth; because he was a prophet.

This hath been the malice and hatred of the devil. The prince of the darkness of this world hath raged so, even from the beginning. By this means he hath sought to deface the truth and glory of God, and to establish his own kingdom in shedding the blood and murdering the saints of God.

The churches of God in Judea were miserably vexed and afflicted, they were hated of all men, and counted unworthy of life. Wherefore? Because they turned to the true and living God, and believed in the name of Jesus Christ. Therefore they were stript, spoiled, beheaded, quartered, drowned, burnt, and put to most reproachful death. Who

would become their followers? Who would willingly learn to be so persecuted, and made gazing-stocks to all the world? Yet this discouraged not the Thessalonians. They were a thousand miles distant from Judea, but were joined in the fellowship of the gospel, and in brotherly love unto them. They heard of their mildness and of their constancy, and were stirred up by their example. They hearkened after them, and were careful for them, as for their brethren, and the members of the same body.

You have heard what numbers of late have been persecuted, and put to death, among us. Wherefore? Because they turned from idols to serve God, as he hath commanded, and put their trust in him. You have heard how patiently and meekly they went to their death, and what a plentiful harvest God hath raised of their blood. For the death of his saints is precious in the sight of the Lord. Their blood cannot be spent in vain. We must remember their patience and zeal, and the cause why they suffered. We must not despise, or set light by the gospel of Jesus Christ, for which they so joyfully gave their lives.

And it is not enough that we are mindful of such examples as we have had at home. We must also carefully consider of other churches abroad. God hath kindled a fire, he will have it burn. Oh! what torments do our brethren daily suffer! What cruelty is devised daily against them! I speak not of death only, but of rackings, and wonderful extremities more painful than death. Wherefore are these things done unto them? Because they are turned to the true and living God, and believe in the name of Jesus Christ. Some they hang by the hands, and draw up with a pulley, and bind great weights of lead at their heels, to rend them, and tear their bodies asunder. Some they have tied to great pieces of timber, and have put fire at the soles of their feet. They have opened their mouths, and made them draw in lawn into their body, a thing most cruel, and yet which they have practised; the manner whereof hath been thus reported: They lay it so far in the mouth that a man's breath easily draweth it into his body, and so it is conveyed into the stomach. When it is well settled then comes the tormentor, and takes the lawn by the other end, and rashes it suddenly, with such a force, as it seems he doth pluck out the very heart and entrails. Such a rare and strange kind of cruelty, as is not practised upon most notorious rebels and traitors. As for death, forty or fifty at one time

have been heaped together, and burnt in one fire. They have set upon the servants of God, and compassed the church where they have assembled together to pray unto God, and murdered them in their innocency, while they lifted up pure hands unto God. The French king, by the counsel of such as hate the gospel of Christ, sent his cruel soldiers, and murdered his subjects at Valois.* He overthrew their houses, burnt their towns, destroyed man, woman, and child; spoiled their corn, and rooted up their trees. He wasted, defaced, and unpeopled it, not for that they were thieves or rebels, but because they believed in the name of Christ. Consider how many have been murdered in Flanders, and in the kingdom of France. They are not so far from us, as Judea from Thessalonica. They join next unto us. God is blessed in his saints, and holy in all his works, no cruelty is able to quench his truth. There is no counsel, which shall prevail against the Lord. He giveth increase, and placeth children instead of their fathers. The more are slain by the enemies, the more spring up, by the working of his Spirit. The more are hewn down, the more multiply. We may not be strangers in this case. It behoves us to consider the afflictions of our brethren. They belong unto us. We must pray to God for them, that he will put an end to their miseries; otherwise, we have not the Spirit of God, we bear no love nor care for his house.

Of your countrymen. This was the greatest and heaviest part of their troubles. For what a heart's grief is it to the Father, if his son rise up against him! or to the son, to see his father ready to betray him, and to seek his blood! Where this is done, he will say, O father, I am thy son; alas! what have I done to have thy displeasure? death is bitter, but thy displeasure is more bitter than death. It were a cruel thing that any man should kill another; what is it then, if thou shouldest kill thine own child? Yet if thou art so bent, take my life and spare my conscience; spare my soul, that I may deliver it up into His hands who hath given it me; I would be obedient unto thee, thou art my father, but I may not disobey God. He is the Father of fathers. He hath said, Matt. x. He that loveth father

* The Waldenses, had suffered severe persecutions a few years before this was written, and horrid cruelties were at that time perpetrated by the Spanish government upon the Protestants in Flanders. The massacre of St. Bartholomew took place about the same period. The cruel torments mentioned in the preceding page were commonly inflicted by the Inquisition.

or mother more than me, he is not worthy of me. It is a miserable case when persecution groweth so hot that the child is driven to forsake his father, or the father his child; yet so doth the world blind many, and Satan so possesses their hearts, that he turns their love into hatred, and shuts up their senses, and chokes and dams up the springs of nature. They become so blind and so insensible, that they neither feel their own flesh, nor know their own blood. They think, in so doing, they do God good service! They are enemies to the truth. They are the enemies of the cross of Christ, their end is destruction.

And forbid us to preach unto the Gentiles, that they might be saved. This is the end whereunto the gospel is given, that the people should be saved. St. Paul saith, 1 Tim. ii. God willeth that all men shall be saved, and come to the knowledge of the truth. Therefore our Saviour appointed his apostles to this office of preaching his word, saying, Go and preach the gospel unto all nations. Go unto the lost sheep of Israel. He saith, It is not the will of my Father, that one of these little ones should perish. Whosoever believeth and shall be baptized, shall be saved. St. James exhorteth the faithful; Receive with meekness the word that is grafted in you, which is able to save your souls. By it we hear the sweet voice of our Saviour; Come unto me all ye that travail, and be heavily laden, and I will refresh you, Matt. xi. By it we hear the merciful calling of God; Turn unto me, and ye shall be saved. By it we are warned to depart from the company of such as are enemies to the truth, and to have no fellowship with the unfruitful works of darkness; Save yourselves, saith St. Peter, Acts ii. from this froward generation. By it we are taught to believe that Jesus Christ is the Son of God, that his name is Jesus, because he shall save his people from their sins, and that there is not salvation in any other besides him. For faith cometh by hearing, and hearing by the word of God. This is, therefore, the duty of the preacher, to preach unto the people, that so they may be saved; that they may know the ways of God; that they may repent them of their sins, and be renewed unto godliness.

Who would think there were any that would hinder the course of the gospel, or forbid to preach it unto the people? The apostle here lays that fault to the Jews, that they forbid him to preach to the Gentiles. The same fault Christ

found in the scribes and pharisees; Wo be to you, interpreters of the law, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that came in ye forbad.

Such there have been always, and such there are now. Oh! say they, why should the people know these things? What should they meddle with the Scriptures? let them do their business, and apply to their occupations. It is not reason nor fit that every one should be learned; when they think they know somewhat, they become proud, and devise heresies and maintain them. As if God had not left them to instruct the people, or as if the Holy Scriptures, and not the malice of Satan, were the cause of heresies.

But God hath said, Deut. xxxi. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and keep and observe all the words of this law. The prophet David thought it meet the people should know the Scriptures; therefore he said, Blessed is that man whose delight is in the law of the Lord, and in that law doth exercise himself day and night. And again, Wherewith shall a young man redress his ways? In keeping thy words.

When Christ himself came first into the world to plant his church, he vouchsafed to the poor and simple the knowledge of his truth, and showed it first unto them. The first that had tidings of his birth were not scribes and pharisees, but a company of poor shepherds. The first that received his gospel, and taught it in the world, were not doctors or learned men, but fishers, and toll-gatherers, and of base condition. The first that met him with triumph at Jerusalem, and sang Hosanna, were not bishops and priests, but babes and infants. They that followed him most and believed, were not the greatest men of power and policy, but such as the pharisees termed a cursed people, which knew not the law. The first that told the apostles the resurrection of Christ, were not the sagest and wisest men, but two or three simple women.

The first that were converted to the faith after his resurrection, were not any of the great, learned, or otherwise esteemed and known among the people, but about three thousand poor, simple men, so base, and so out of knowledge, that not one of their names could ever be known.

Why should any man resist the wisdom of God; and

deny the people the bread whereon they should feed, the light by which they may safely walk, the hearing and reading of the word, by which they may be turned to God from idols, to serve the living and true God? They have cruel hearts, and are enemies to the glory of God, and to the salvation of his people, who deny them the knowledge of the Scriptures.

To fulfil their sins always. They have refused the word of reconciliation; they are not contented that they have stoned the prophets, and killed them that were sent to them; but they yet resist the holy gospel, and devise means to keep all others from the comfort thereof. This is a token of God's heavy displeasure upon them, that they repent not of their former evils, but grow worse and worse.

When the scribes and pharisees seemed to mislike the cruelty of their fathers, and said, if they had been in their days, they would not have been partners with them in the blood of the prophets; our Saviour made their hypocrisy known—that herein they should be like to their fathers, for they should kill and crucify the prophets and wise men, and scourge them in their synagogues, and persecute from city to city, and said to them, Matt. xxiii. Fulfil ye also the measure of your fathers.

The cause of this judgment of God, in giving over the wicked to increase the heap of their sins, the apostle setteth down to the Romans, chap. i. As they regarded them not to know God, God delivered them up to a reprobate mind, to do those things which are not convenient. For so he sometimes punishes our sins, and suffers the wicked to heap sin upon sin, that so their damnation may be the greater.

For the wrath of God is come on them to the utmost. Though God be patient and long-suffering, because he would have all men come to repentance, yet in whom his mercy takes no place to work their amendment, upon them he pours out his wrath and indignation to the utmost. He means not, that all the whole nation of the Jews were so cast out of the favour of God, that never any of them shall be saved; for in another place he saith, Rom. xi. Hath God cast away his people? God forbid. For I myself am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he knew before.

But miserable shall be their end, and a terrible damnation shall they have, whosoever withstand the truth of God,

and to the rest of their wickedness join such a hatred and despiteful contempt of the poor and simple sort of the people, that they keep from them the wholesome words of doctrine, and forbid such as are willing, to preach unto them. This is their condemnation; that light came into the world, and they loved darkness better than light. They persecute us, saith St. Paul, and forbid us to preach unto the Gentiles, that they might be saved; to fulfil their sins always; for the wrath of God is come upon them to the utmost.

Verse 17. *Forasmuch, brethren, as we were kept from you for a season, concerning sight, but not in heart, we enforced the more to see your face with great desire.*

18. *Therefore we would have come unto you, I, Paul, at least once or twice, but Satan hindered us.*

He told them before, how dearly and tenderly he loved them, exhorting, comforting, and beseeching every one of them, as a father his children. He taketh care, lest by any means they should doubt of his great good will towards them; and therefore both witnesses the same, and shows them through what cause he hath staid from them; such a zeal and care had he over the people.

Oh! in what case, then, are they that are careless, and make no regard of the people of God! who hunt after many livings, and bend not themselves to do good; who serve their own bellies, and seek to be rich, and eat up the people of God as if they were bread; they cannot say they have a desire to see the face of their flock, and that their heart is with them.

Howsoever they find time for other matters, they can never take time to know their sheep, and to do the work of their ministry among them. They care not for them, they think not of them, they plant not, they water not, they watch not, they give no warning of the dangers at hand, they teach them not to deny ungodliness and worldly lusts, and to live soberly and righteously, and godlily, in this present world.

It were happy if all such were removed out of the church of God. They destroy the souls of many, and lead them to destruction by their negligence. What account shall they give unto God, for the souls of their brethren? Where shall they stand, or what shall they say, when he shall bid them make a strait account of their stewardship?

This is the practice of Satan. He uses all means to

ensnare us, and to withdraw us from that blessed hope. Sometimes he hinders the increase of the gospel, by raising up tumults, and disquieting the church of God, and stirring the hearts of such as are in authority, to persecute by all means the teachers of the gospel of Christ.

Again; when God giveth peace and quietness to his church, Satan leads the overseers of the people to forgetfulness of their duty, to seek the pleasures and delights of this life, and to have no regard to the work of the Lord. Such occasions the devil seeks, to hinder our salvation, and to withstand the truth and glory of God.

Verse 19. *For what is our hope or joy or crown of rejoicing? Are not even you it, in the presence of our Lord Jesus Christ at his coming?*

20. *Yea, ye are our glory and joy.*

The greatest comfort to him that laboureth, is, to see that his labour comes to good effect, and works that which he purposed. The apostle has before approved his diligence, and showed the mercy of God in making his word fruitful, by opening their hearts, that it might sink into them, and take root in them; therefore now he exhorts them to continue steadfast, that so he may present them unto God, and be partaker with them of everlasting glory.

This ought to be the care of all such as are ministers. They should seek above all things to bring the people to such perfection of understanding, and to such godliness of life, that they may rejoice in their behalf and so cheerfully wait for the coming of our Lord Jesus Christ.

CHAPTER III.

Verse 1. *Wherefore, since we could no longer forbear, we thought it good to remain at Athens alone;*

2. *And have sent Timotheus our brother, and minister of God, and our labour-fellow in the gospel of Christ to establish you, and to comfort you, touching your faith.*

I know your faith in Christ Jesus is many ways assaulted. The envious man will take all occasions to sow darnel among the Lord's corn. He will seek to take away the good seed that is sown in your hearts. You are dear unto me. Your wounds are my wounds, and your grief my

grief. Therefore, since I myself am hindered, that I cannot come unto you, to be with you in your afflictions, I send unto you my fellow-labourer in the gospel. I have but one with me, whom I love tenderly, and trust him as mine own soul—him I send unto you.

I leave myself destitute, and without a companion among the infidels, here at Athens, in a city much given to idolatry and which cannot abide the name of Christ. Thus have I burdened myself to relieve you, and taken from myself to comfort you. I have been careless of myself and careful for you, and for the church of God which is among you.

The apostle had sent Timothy to other places, to the Corinthians and to the Philippians. He always found him constant in faith, and zealous to do good unto the saints; and now commends him to this congregation, and calls him "brother, a minister of God, and his labour-fellow;" that so they might conceive his great care for them, who sent so worthy a man unto them; and also that they would esteem him, and have him in reputation, to hearken unto Timothy, and to do in all things as he should direct them.

Such as St. Paul names Timothy, they should all be, who are sent unto the people. They must hold the faith of Christ unfeignedly, and profess it boldly; they must be called and allowed of God to his service; and must not be idle, but painful, and labouring to build up the house of God, and to gather in his harvest; that they may truly be called the ministers of God and labourers in the gospel.

They that are called to this service, must not think it enough, that they serve God, as men of other trades do; for princes, and all sorts of people, owe service and homage unto God, to serve him in holiness and righteousness all the days of their life. This service of godly conversation and obedience, ministers must also most carefully perform. But the especial service which belongs to their calling, is to carry the ark of the covenant before their people; to do their message truly when they are sent; to teach, to instruct, to exhort, to comfort, to rebuke in season and out of season; to plant, to weed, to graff, to shrid,* to hold up their hands and to pray for the people: to do this service for kings, for subjects, for rich, for poor, for the wise, for the simple, for the godly, and for the wicked; to establish them, and comfort them touching their faith.

Paul often calls himself the servant of God and the

* To lop.

servant of our Lord Jesus Christ. He rejoices in this service, and reckons it in part of his glory. If we consider the pains and travails which he took, we shall know what diligence all others that are called to the same service ought to show. Thus he writes of himself, Rom. i. I am debtor both to the Grecians and to the barbarians, both to the wise men and the unwise. Therefore, as much as lieth in me, I am ready to preach the gospel to you also that are at Rome. Again, 1 Cor. ix. Though I be free from all men, yet have I made myself servant unto all men, that I might win the more. And unto the Jews I became as a Jew, that I may win the Jews; to them that are under the law, as though I were under the law, that I may win them that are under the law. I am made all things to all men, that I might by all means save some. Again, 2 Cor. iv. We preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Jesus' sake. Again, 1 Cor. iv. We are reviled, and yet we bless; we are persecuted, and yet suffer it. I serve not myself, saith he, but God; I serve not to seek mine own affections, but to set forth his glory.

Thus in his own example he teaches us, that in the service of the church of God we must endure all pains, and not refuse to follow our calling for any reproach, or shame, or villainy, which may be wrought against us by men.

Verse 3. *That no man should be moved with these afflictions; for ye yourselves know, that we are appointed thereunto.*

Think not that you shall enjoy the pleasures of this world, if you are the faithful servants of Christ. Christ shed his blood for thee, that thou shouldest not refuse to give thy blood for him. Drink the cup of bitter gall, whereof Christ began to thee, and carry thy cross, that thou mayest follow him. If thou be ashamed of the cross, thou art ashamed of Christ; if thou be ashamed of Christ, he will be ashamed of thee before his Father in heaven. The cross cannot hurt thee, for Christ hath sanctified it in his blood.

Behold not the sword which striketh thee, but think on the crown of glory, which thou shalt receive. Gold is clearer after it hath been put into the fire—be thou gold, and the fiery persecution shall not hurt thee. Let not the fear of death put out thy faith. Trust in the Lord; be

strong, and he shall establish thy heart. Be rooted and built in Christ, and established in the faith. Then shall thy heart rejoice, and no man shall take thy joy from thee.

Verse 4. *For verily, when we were with you, we told you before, that we should suffer tribulations, even as it came to pass, and ye knew it.*

My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and prepare thy soul to temptation, Ecclesiasticus ii. God giveth us warning to be ready to suffer afflictions for his name, Proverbs iii. My son, refuse not the chastening of the Lord, neither be grieved with his correction. For the Lord correcteth him whom he loveth; even as the father the child in whom he delighteth. As many as I love, I rebuke and chasten, saith Christ, Rev. iii. therefore the apostle tells the Hebrews, (xii.) If you be without correction, whereof all are partakers, then are ye bastards and not sons. In the tenth of Matthew, our Saviour warns his disciples hereof: Behold, I send you as sheep in the midst of wolves.

Thus God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put in the fire, gives the greater perfume; spice, if it be pounded, smells the sweeter; the earth, when it is torn up with the plough, becomes more fruitful; the seed in the ground, after frost, and snow, and winter storms, springs the ranker; the nigher the vine is pruned to the stock the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; fine gold is the better when it is cast into the fire; rough stones with hewing are squared, and made fit for building; cloth is rent and cut that it may be made a garment; linen is bucked, and washed, and wrung, and beaten, and is the fairer.

These are familiar examples to show the benefit and advantage which the children of God receive by persecution. By it God washeth and scoureth his congregation. We rejoice, saith St. Paul, Rom. v. in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed. The power of God is made perfect in weakness; and all things turn unto good to them that fear the Lord.

Verse 5. *Even for this cause, when I could no longer forbear, I sent him, that I might know of your faith, lest*

the tempter had tempted you in any sort, and that our labour had been in vain.

6. *But now lately, when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us, always desiring to see us, as we also do you;*
7. *Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.*
8. *For now are we alive, if ye stand fast in the Lord.*
9. *For what thanks can we recompense to God again for you, for all the joy wherewith we rejoice for your sakes before our God.*
10. *Night and day, praying exceedingly, that we might see your face, and might accomplish that which is lacking in your faith.*

The apostle continues in declaring his earnest affection towards them, and how greatly he rejoiced to hear of their constancy in the faith, and of their love and agreement together; for he feared it might have happened to them as it had done to others. He preached to the Galatians, but they gave ear to false apostles, and went back from that he had taught them. I am in fear of you, saith he, lest I have bestowed on you labour in vain. And, Ye did run well; who did hinder you, that you did not obey the truth? It is not of the persuasion of Him that calleth you. The devil hath bewitched you and beguiled your eyes.

Such is the subtlety and the power of Satan in the children of disobedience; Judas was an apostle equal with Peter and the other apostles; the devil entered into his heart and bewitched him, and then he became the child of destruction. Julian the apostate was a Christian, and a reader in the church; but became an enemy of Christ; and when he was stricken in the field, by a miracle from heaven, he threw up his blood in defiance of Christ; so had the devil bewitched him, and changed his heart to wickedness.

It might have been that their weakness in like sort should have been overcome, when the tempter tempted them. And so the gold which he had left with them might have been turned into dross, and the light into darkness, and the kingdom of God taken away from them. For then had his labour been in vain, and they had received the word to their own damnation. For it had been better for them not to have known the way of righteousness, than, after they had

known it, to turn from the holy commandment given unto them.

The devil is the tempter. His strength and practice is not always by force of arms, but by subtle persuasions and other slights. He reasoned with Eve, why she would not taste of the fruit, which was sweet, pleasant, and delicate, and told the poor woman God did nothing but mock her; for God knew that what day they should eat thereof their eyes should be opened, and they should know as much as God. He came to Christ, and said, Command that these stones be made bread; and cast thyself down, if thou be the Son of God; then thou shalt be worshipped, and taken for a great prophet.

He tempted David after this sort; Why wilt thou serve God? He hath advanced thine enemies, and hath forsaken thee, and left thee in misery. I fretted, saith David, Psal. lxxiii. at the foolish; these are the wicked, yet prosper they alway and increase in riches. Certainly I have cleansed my heart in vain, and washed my hands in innocency, for daily have I been punished, and chastened every morning. Mine heart was vexed; so foolish was I and ignorant, I was a beast before thee. He tempted Job, the faithful servant of God, and told him, that he was righteous, and holy, and gave alms, in vain; that God had no regard for his prayers, and would not hear them.

This tempter waiteth all occasions to draw us from our faith and steadfastness in the Lord. Yet is he never so busy as when any persecution is raised against the truth. Then is he in his ruff;* then he plays his part, and leaves nothing undone whereby he may move us to forsake the truth.

Wilt thou, saith he, be so foolish as to lose thy life, and knowest not wherefore? Art thou wiser than thy forefathers? Why shouldest thou not be contented to do as thy father, and mother, and friends, and kinsfolks? Thinkest thou they had not as good care of their souls as thou hast of thine? Wilt thou make them pagans and infidels? Dost thou think they are damned?

Be wise, and cast not thyself away. Flesh is frail, life is sweet, death is dreadful; but to die in the fire, to be burned alive, to see thy arms and thy legs quite burned from thy body, and that yet thou canst not die—this is most terrible, thou canst never abide it. Behold so many kings and princes, noblemen, cardinals, bishops, doctors, and learned

* In his best garb, and best pleased.

men, and whole kingdoms and countries, of the contrary opinion. Be not wilful, think not thyself wiser than all the world. What were it for thee to come to the church, and to show thyself obedient, and to do as others do? It is a small matter to look up, and hold up thy hands at the saering.* If it be an offence, thou shalt be excused, because thou art forced to do it by authority. God is merciful, he will forgive thee.

Thus and thus doth Satan tempt us, and sift us, to lead us from our steadfastness. These devices he practised of late days before our eyes with many constant professors of the Christian religion; but, through the mighty power of God, they quenched all his fiery darts, and through many tribulations entered into glory.

Thanks be to God, who maketh us able, through his grace, not only to believe in him, but also to suffer for his sake. He is faithful, and will not suffer us to be tempted above that we are able, but will even give the issue with the temptation, that we may be able to bear it. He hath bidden us call upon him in the day of trouble, and he will deliver us. Commit thy way unto the Lord, and trust in him, saith the prophet, Psal. xxxvii. and he shall bring it to pass. I have set the Lord always before me, for he is at my right hand, therefore I shall not slide. And again, The Lord is with me, therefore I will not fear what man can do unto me. It is better to trust in the Lord, than to have confidence in princes, Psal. xvi. cxviii.

When our Saviour foretold his disciples of the troubles to come, he also comforted them of the strength and the help which they shall receive of God, saying, When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall say, Matt. x. He tells them by whom they shall be persecuted; Ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, Luke xxi. And in what sort: They shall lay hands on you, and persecute you, and deliver you to the synagogues, and into prisons, and bring you before kings and rulers. And for what cause: For my name's sake. Then what must the godly in this case do? Fear them not: he that endureth to the end shall be saved. Last of all, he promises to be with them, and to strengthen them: This shall turn to you for a testimonial: lay it up, therefore, in your hearts, that you

* The consecration of the host.

premeditate not what you shall answer; for I will give you a mouth and wisdom, whereagainst all your adversaries shall not be able to speak nor resist.

Thus were the things spoken of long before, which we have seen lately done. Whosoever will set down the story thereof, now they are passed, must needs declare it in the manner as it was forespoken. Their own kinsfolks and friends betrayed many, and brought them to the bishops, who delivered them into prisons, for the name of Christ, and for the love of his truth. The blessed witnesses or martyrs of God feared not, but endured.

Many were simple, young men, young maidens, men and women of great age, labouring men, and men of occupations. Yet God gave them such a mouth and such wisdom, as all their adversaries were not able to speak against it, nor resist it. Whoso reads that Scripture diligently, and considers this story of our time advisedly, cannot but confess that the light of God's gospel is come among us, and that we are they upon whom the latter end of the world is come, and in whom he doth show forth the great might of his power.

Therefore such temptations as Satan uses cannot make the man of God fall from his anchor-hold; his hope is safely laid up in his breast; he knows in whom he putteth his trust, and therefore he saith, I presume from his knowledge, I esteem not to know any thing, save Christ Jesus, and him crucified; I believe not in my fathers; I reverence them, and love them, but I believe only in God; I fear not the sword, I fear not what man can do unto me, but I fear Him that can kill my body and soul.

It is better for me to abide the fire, and lose my life, that I may live for ever, than to deny God for the safeguard of my life, and be cast into hell-fire. If there be so many partakers of their errors, and so few that cleave to the truth, the multitude of them shall not save me; and it is no trial of God's truth, whether it be received of many or of few. Cardinals, and bishops, and doctors, may be wise and learned; so were Annas and Caiaphas, the high-priests, and the scribes and pharisees, who put to death the Lord of glory.

I dare not do ill, because other men do it. I may not tempt God. My conscience is truly assured by God's word what is idolatry, and the dishonour of God. If I should come into the church, and make such shows as you advise me, and be partakers with idolaters, I should do hurt to

others in mine ill example; I should do against mine own conscience, which would be a heavy witness against me, both whilst I live in this world, and in the dreadful day of judgment.

Verse 11. *Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you.*
12. *And the Lord increase you, and make you abound in love one towards another, and towards all men, even as we do towards you;*
13. *To make your hearts stable, and unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with his saints.*

I have planted you; you are my children, whom I have begotten in Christ; I love you; and have care over you; I have an exceeding desire to see your face: but Satan hath withstood my purpose, and found means to keep me from you; I commit my voyage to God, if it please him that I may come unto you, to rejoice with you, and comfort you.

He knoweth what is good for me, and what is profitable for you; the cause is his own; he will do all things to his glory; he will tread Satan under our feet. We cannot purpose and dispose of ourselves. I know that the way of man is not in himself, neither is it in man to walk and to direct his steps, Jer. x.

The Lord increase you in all godliness, that you may abound more and more, even as you have heard of us how you ought to walk. You are but a little flock; God increase your number, and make all those partakers of his kingdom with you, who hear of your faith and conversation in Christ.

To make your hearts stable and unblameable. That nothing move you or trouble you; that your hearts and consciences be quiet; that you may stand upright, and show yourselves in great confidence before his judgment-seat; that when you shall see God's hand stretched out, and his plagues prepared against the wicked, you be not afraid.

This is the haven of rest, whereto no man cometh, but he that hath a quiet conscience; this is the tabernacle of the Highest, wherein they shall dwell; this is the holy mountain wherein they shall rest that walk uprightly, and work righteousness, and speak the truth in their heart.

Here let us consider the rages and tempests of a troubled

mind, and of an unquiet conscience, which knows that God is an avenger of all wickedness, and that death is the due reward of sin; which acknowledges himself to be a sinner, and finds no way how he shall escape hell-fire.

This man, when he thinks with himself of these things, he cannot but be amazed and disquieted above measure. The sound of the trumpet is ever in his ears; he heareth the voice of the Judge, saying, Stand forth, sinner; now declare how thou hast used thy body, give a reckoning of thy whole life; then his conscience begins to quake and tremble. Then he needs no witness to accuse him, nor judge to condemn him; he is both witness and judge against himself.

The danger hereof may somewhat appear in those who are taken and imprisoned, and arraigned before a judge. When he knows himself guilty, hears the evidence proved against him, sees the judge severe to deal justice without mercy, and therefore is assured of death; what grief and torment he feels at heart! what would he not give, what would he not do, to escape the danger!

But the danger whereunto God judges us is greater, and the manner of his judgment is straiter. Here the judge may be deceived, he is but a man; but there God is the Judge, who is the Searcher of the heart and reins, and no man shall be hid from his heat. Here nothing can be done without evidence, without witnesses and proof—before God, he that hath offended shall accuse himself. This is the case of conscience; itself is witness, itself calleth for judgment to condemnation.

His conscience shall make the sinner say, "I have offended against God; I have despised his word, and would not give ear to learn it; I would not know the time of God's mercy, and of my visitation; I lived in fornication, and committed theft, and kept wrongfully other men's goods; I was disobedient to parents; nurtured not my children in the fear of God; kept not my heart from doing iniquity; I abused my goods, my understanding, my senses, and the good grace of God. I have sinned against heaven, and against God, and am not worthy to be called his son. The wrath of God is worthily fallen upon me; hell-fire is my meed; the mercy of God cannot save me, for my sin is greater than that it can be forgiven. Mine own heart and conscience, heaven and earth, the angels and archangels, God himself, and Christ the Redeemer of them that believe

in him, are against me; I cannot cast mine eyes to any place, but I ever see my damnation before me."

Then he trembles with agony, and stands in fear; his heart dashes and beats as the waves of the sea; he feels uproar, war, lightning, thunder, death, and hell in his heart; he shall fly when no man follows him; he shall say to the hills and rocks, Fall on me, and hide me from the presence of Him that sitteth on the throne, and from the wrath of the Lamb.

Such is the terror of an unquiet mind. Though all the princes in the world would join themselves to do it, the wicked can never enjoy peace. God keep us far from such agonies, and give us pure hearts and clear consciences.

CHAPTER IV.

Verse 1. *And furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us how ye ought to walk and to please God.*

2. *For ye know what commandment we gave you by the Lord Jesus.*

We command you not, nor use any force, but entreat you with all patience and meekness, that ye will love your own souls, and think and do those things which please God. You are they to whom the promise was made. God hath called you out of darkness into his marvellous light; he hath not dealt so with every nation, neither have they known his judgments.

We come not to you in our own name; we have charge to preach the gospel to all nations; therefore we speak unto you in the name of our Lord Jesus Christ; we show you the way, that you may walk in it; we declare unto you the will of God, that you may be saved. For, Yet will the Lord wait, that he may have mercy upon you; and therefore will he be exalted, that he may have compassion upon you, saith the prophet, Isa. xxx.

We have opened unto you the whole treasure of God's mercy, we have led you to the throne of grace, and made you see the Lamb of God, that taketh away the sins of the world; we have preached unto you remission and forgiveness of your sins through his name. If you have heard us and believe, you shall be saved; if any man preach unto

you otherwise than that you have received, let him be accursed.

How ye ought to walk, and please God. It is not enough that ye believe; ye must also walk and live according to knowledge. This is the will of God. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them. For the grace of God hath appeared, that bringeth salvation unto all men, and teacheth us that we should live soberly, and righteously, and godly in this life; looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Christ, Eph. ii. Titus ii.

In this sort has our teaching been among you; that you might show forth your faith by your works; that it avails you nothing to say you have faith, if you have no works, because the faith that hath no works is dead.

This we are taught by the words of our Lord Jesus: he saith, Matt. vii. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth my Father's will that is in heaven. Again, Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. The servant that knoweth his master's will, and doth it not, shall be beaten with many stripes. Thus hath our Lord commanded us to be like our Father which is in heaven, to let our light so shine before men, that they may see our good works. Thus the apostle taught; thus the church of God this day teaches; it requires faith as the instrument and means to apply the merits and passion of Jesus Christ for our salvation, and good works as fruits and witnesses of our faith.

Whosoever learneth aright, and believeth the gospel as he ought, groweth, and goeth forward from virtue to virtue. If he were ignorant before, he comes thereby to knowledge; if he were weak, he grows in strength; if he were wicked, he turns unto godliness.

Verse 3. *For this is the will of God, even your holiness, and that ye should abstain from fornication:*

4. *That every one of you should know how to possess his vessel in holiness and honour.*

God requires true and unfeigned holiness. Wash you, saith the prophet Isaiah, make you clean, take away the evil of your works from before mine eyes, cease to do ill. This is the commandment of God, that so we should be partakers

of his heavenly nature. As He which hath called you is holy, so be ye holy in all manner of conversation, saith St. Peter.

Abstain from fornication. Nothing so much hinders true holiness as fornication, uncleanness, wantonness, and such like. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body. God is the avenger of such; he will judge the adulterers and fornicators. Be not deceived. Neither fornicators, nor adulterers, nor wantons, shall inherit the kingdom of heaven.

Know to possess his vessel. That is, his body. And the body is the temple of the Holy Ghost, as he saith to the Corinthians, 1. vi. And therefore glorify God in your body, and in your spirit, for they are God's. In this body we shall rise out of our grave, and appear before the judgment-seat of God; in this body we shall sit upon the twelve seats, and judge the twelve tribes. God shall crown it with glory and honour. Keep this vessel clean, it is precious; keep it in honour, keep it in holiness. Make not the member of Christ a member of the devil. Shame not your bodies, shame not yourselves.

Verse 5. *And not in the lust of concupiscence, even as the Gentiles which know not God.*

Give not yourselves over to filthy affections, as the horse and mule which have no understanding, and as the Gentiles which have no fear of God's judgment. Their heart and mind is unclean; they know not God; they know not themselves; they know not the difference of this life, and of the life to come.

Therefore they know not sin; or, if they know it, they refrain from it not, but follow the lusts of their corrupt nature, and give themselves to wantonness, to work all uncleanness, even with greediness.

Thus the apostle sets down what is the fruit of ignorance, and whereto a man groweth, that knoweth not God. That devotion, therefore, which some say is the daughter of ignorance, hath no likeness with true holiness; For this is life eternal, saith Christ, John xvii. that they know thee to be the only true God, and whom thou hast sent, Jesus Christ.

Verse 6. *That no man oppress or defraud his brother in any matter; for the Lord is an avenger of all such things, as we have also told you beforetime and testified.*

Let no man defraud his brother, neither by false weight, nor by false measure, nor by lying words. Let your measures, and weights, and words, be true; let your gains be just and true, that God may bless them. His blessing will make you rich, and whatsoever he blesseth not, shall waste and consume, and do you no good. Do unto others as you would they should do unto you. This is true dealing, and upright.

If thou speak more than is true, if thou take more than thy ware is worth, thy conscience knoweth it is none of thine. God will destroy all the workers of iniquity. He that delighteth in sin hateth his own soul. The mouth that accustometh to lie slayeth the soul.

Defraud not thy brother; he is thy brother, whether he be rich or poor; he is thy brother, and the son of God. Wilt thou do wrong to thy brother? Wilt thou oppress the son of God, and that even in the sight of God? God is his Father, he will not leave it unpunished in thee. If he be simple and unskilful, abuse not his simplicity. God is the God of righteousness. Deal justly, that thine own conscience accuse thee not.

Teach not thy sons nor thy servants to deceive others, and to gain by wickedness; after they have learned of thee to deceive others, they will deceive thee also. Job prayed daily for his children. Be thou also careful that thy children and servants deceive no man, nor hurt any. Their sins shall be laid to thy charge.

Why askest thou of God, that he will feed thee, and give thee thy daily bread, and waitest not upon his will, but feedest upon the bread of iniquity? This meat will not nourish thee; this wealth will not stand by thee; for God will not prosper it. The wise man saith, Prov. xx. The bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.

Ill-gotten goods have an ill end. God hath said by the prophet Haggai, Ye have sown much, but you have brought in little. Ye brought it home, and I did blow upon it. We have examples hereof daily. We have seen great heaps of wealth suddenly blown away, and consumed to nothing; great houses decayed, and the hope of the wicked quite overthrown.

Here will I speak somewhat of the unhappy trade of usury; because therein stands the most miserable and shameful deceiving of the brethren. I will not speak all

that may be said, for it would be too long and over-wearisome. I will have regard of that which shall be agreeable, and profitable, and behoveful for you to hear. And that you may the better consider hereof, and see the whole matter of usury, I will show you first, What usury is. Then, Whence it springeth; and what are the causes of usury. Thirdly, What comes of it; what hurt it works to the commonwealth; and I will lay forth such reasons as may make any good man abhor it. Then I will declare what the holy fathers, and the apostles and martyrs, and Christ, and God himself, have thought and spoken of usury.

Many simple men know not what is usury, nor ever heard of the name of it. The world were happy if no man knew it; for evil things do less harm when they be most unknown. Pestilences or plagues are not known, but with great misery. But that you may learn to know it, and the more to abhor it, this it is.

Usury is a kind of lending of money, or corn, or oil, or wine, or of any other thing, wherein, upon covenant and bargain, we receive again the whole principal which we delivered, and somewhat more, for the use and occupying of the same.*

Whence, then, springeth usury? This is soon showed.

* From the whole tenor of his remarks, it is evident that Jewell speaks against advantage taken unfairly in the use of money or other commodities, to the ruin of those who borrow. Paley, in his Moral and Political Philosophy, observes, "There exists no reason in the law of nature why a man should not be paid for the lending of his money, as well as for the lending of any other property into which the money might be converted. The scruples that have been entertained on this head, and upon the foundation of which, the receiving of interest, or usury, (for they formerly meant the same thing,) was once prohibited in almost all Christian countries, arose from the passage in Deuteronomy xxiii. 19, 20. This prohibition is now generally understood to have been intended for the Jews alone, as part of the civil or political law of that nation, and calculated to preserve among themselves that distribution of property to which many of their institutions were subservient, the year of jubilee and others—regulations which were never thought to be binding upon any but the commonwealth of Israel. This interpretation is confirmed, I think, beyond all controversy by the distinction made in the law between a Jew and a foreigner, 'Unto a stranger thou mayest lend upon usury, but unto thy brother thou mayest not lend upon usury;' a distinction which could hardly have been admitted into a law, which the divine Author intended to be of moral and universal obligation."

Baxter, in his Christian Politics, (ch. xix.) has examined this subject at considerable length; and fully shows, that such use of money as is not inconsistent with the benefit of others, is lawful.

Even thence, whence theft, murder, adultery, the plagues and destruction of the people do spring. All these are the works of the devil, and the works of the flesh. Christ tells the pharisees, John viii. You are of your father the devil, and the lusts of your father you will do. Even so may it truly be said to the usurer, Thou art of thy father the devil, and the lust of thy father thou wilt do, and therefore thou hast pleasure in his works.

The devil entered into the heart of Judas, and put in him this greediness and covetousness of gain, for which he was content to sell his Master. Judas' heart was the shop, the devil was the foreman to work in it. St. Paul saith, 1 Tim. vi. They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men into perdition and destruction; for the desire of money is the root of evil. And St. John saith, 1 Epis. iii. Whosoever committeth sin is of the devil. Thus we see that the devil is the planter and the father of usury.

Covetousness, desire of money, insatiable greediness, deceitfulness, unmercifulness, injury, oppression, extortion, contempt of God, hatred to the brethren, and hatred of all men, are the nurses and breeders of usury. It springs from Satan, and grows, and is watered and fed, and nourished, by these cruel and damnable monsters.

Let us see further what are the fruits which come of usury. For perhaps it doth some good, and you may think that many are the better for it. These, therefore, are the fruits:— It dissolves the knot and fellowship of mankind; it hardens man's heart; it makes men unnatural, and bereaves them of charity and love to their dearest friends; it breeds misery, and provokes the wrath of God from heaven; it consumes rich men; it eats up the poor; it makes bankrupts, and undoes many households. The poor occupiers are driven to flee, their wives are left alone, their children are helpless, and driven to beg their bread, through the unmerciful dealing of the covetous usurer.

When David sets forth the wickedness of the country where he was persecuted he saith of them, Psal. lv. Usury and deceit departeth not from their streets; one seeketh to spoil and eat up another. These are the commodities and the fruits of usury. Such is usury in the midst of a city; and such good it works, as fire does, when it is set to the roof of a house; or as the plague, when it is taken to the midst of the body, and touches the heart.

We have heard whence usury springs, and what hurt it doth; which whosoever considers, may find cause enough to loath it and forsake it. One asked of Cato, "What it was to commit usury?" "What is it," said he again, "to kill a man? He that is an usurer, is a murderer." The same Cato saith, "Our fathers punished a thief with payment of the double of that he had taken; but the usurer was always condemned to pay four times the value." They were wise men; they thought that an usurer was much worse than a thief. For a thief is driven by extremity and need; the usurer is rich, and hath no need; the thief stealeth in corners, and in places where he may be unknown; the usurer, openly and boldly at all times, and in any place: the thief, to relieve his wife and children; the usurer to spoil his neighbour, and to undo his wife and children: the thief stealeth from the rich, who have enough; the usurer from the poor, that hath nothing: the thief fleeth, and will be seen no more; the usurer standeth by it, continueth and stealeth still; day and night, sleeping and waking, he always stealeth: the thief repents of his deed, he knows he has done wrong, and is sorry for it; the usurer thinks it is his own, that it is well gotten, and never repents nor sorrows, but defends and maintains his sin impudently: the thief, if he escape, many times becomes profitable to his country, and bestows himself painfully in some trade of life; the usurer leaves his merchandise, forsakes his husbandry, gives himself to nothing whereby his country may have benefit: the thief is satisfied at length; the usurer never has enough.

The belly of the wicked will never be filled. As the sea is never filled with water, though all the streams in the world run into it; so the greediness of an usurer is never satisfied, though he gain ever so unreasonably. The sea is profitable; the usurer is hurtful and dangerous. By the sea we may pass and come safely to the haven; but no man passes by usury without loss or shipwreck.*

* Jewell extends his remarks on usury to a considerable length, and in terms of the utmost severity. It may be observed, that the sums extorted for the interest or use of money at that period, in general, were very considerable, and such as to render it almost impossible for the borrower to escape from ruin; sometimes, even five in the hundred, for a month. The proper distinction here appears to be, that we do not oppress our brethren; and Jewell's remarks speak of the usurer as one who does so. If money be lent on such terms that a man may not only pay the interest and repay the principal, but also gain a livelihood to himself, which perhaps he would not

The learned old fathers have taught us, it is no more lawful to take usury of our brother, than it is to kill our brother. They that are of God hear this, and consider it, and have a care that they displease him not. But the wicked that are no whit moved, and care not what God saith, but cast his word behind them; which have eyes and see not, and ears, yet hear not; because they are filthy, they shall be filthy still. Their greedy desire shall increase to their confusion; and as their money increases, so shall they increase the heaps of their sins. Pardon me if I have been long or vehement—of those that are usurers I ask no pardon.

Tell me, thou wretched wight of the world, thou unkind creature, which art past all sense and feeling of God, which knowest the will of God, and doest the contrary, how darest thou come unto the church? It is the church of that God which hath said, Thou shalt take no usury; and thou knowest he hath so said. How darest thou read or hear the word of God? It is the word of that God who condemneth usury; and thou knowest he doth condemn it. How darest thou come into the company of thy brethren?

Usury is the plague, and destruction, and undoing of thy brethren; and this thou knowest. How darest thou look upon thy children? Thou makest the wrath of God fall down from heaven upon them; thy iniquity shall be punished in them to the third and fourth generation; this thou knowest. How darest thou look up to heaven? Thou hast no dwelling there; thou shalt have no place in the tabernacle of the Highest; this thou knowest. Because thou robbest the poor, deceivest the simple, and eatest up the widows' houses, therefore shall thy children be naked, and beg their bread, therefore shalt thou and thy riches perish together.

But Christ saith, John v. The hour shall come, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live. Zacchæus was a receiver of tribute, and was rich when he received Jesus to abide in his house. He stood forth, and said unto the Lord, Behold,

otherwise be able to do, the loan of money cannot be an injury to him, but, on the contrary, a benefit. There are, however, too many at the present day to whom Jewell's remarks in their full severity are applicable. The facility of making interest or advantage from the loan of money at the present day, also has a tendency to promote selfishness, and encourages a covetous disposition, and certainly over eagerness for gain is as besetting a sin now as at any former period; perhaps it is far more prevalent than heretofore as a general principle, actuating every rank, and even professors of the gospel.

Lord, the half of my goods I give unto the poor; and if I have taken from any man by forged cavillation, I restore him fourfold. Then Jesus said unto him, This day salvation is come into this house, forasmuch as he also is become the son of Abraham, Luke xix.

God may make his word work so in the hearts of usurers, that they also may receive Jesus, and forsake usury, and restore fourfold if they have deceived any, and so may also receive salvation. Let us increase in that usury which is to the glory of God. He hath given us knowledge, and many excellent graces; let us put them forth, let us occupy that talent which he hath left us. He will return; the day of his coming is at hand. He will require his talents; we must answer them. Let us restore them with increase, that our service may be allowed, and we be received into his tabernacle.

Verse 7. *For God hath not called us unto uncleanness, but unto holiness.*

8. *He therefore that despiseth these things, despiseth not man, but God, who hath given you his Holy Spirit.*

Let every man possess his vessel in holiness and honour, for this is the will of God; hereto are ye called. I am the Lord your God, saith he, Lev. xi. be sanctified therefore, and be holy, for I am holy. So our Saviour said to his disciples, Luke vi. Be merciful, as your Father also is merciful. Unmercifulness, cruelty, uncleanness, fornication, usury, and such like, are not of God. They answer not their calling that commit any manner of sin. If any man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Lord, 2 Tim. ii. It behoves every man, when he is in secret and alone, to bethink himself whereto God hath called him. The magistrate thus: I am called to do justice, to be merciful to the widow, to have pity upon the fatherless; I am the minister of God, for the wealth of them that do well, and to take vengeance on him that doth evil.

The minister and preacher thus: I have charge given me to lead the people of God in the way of righteousness; I am called to do the work of an evangelist, to preach the word in season and out of season, to show the people their offences, and to reprove them with all earnestness, to teach them that they deny all ungodliness, and turn wholly unto

God; for necessity is laid upon me, and wo is me if I preach not the gospel, 1 Cor iv.

The subject must think with himself: I owe obedience to my sovereign, I must be subject, not because of wrath only, but also for conscience sake. If I resist, I resist the ordinance of God, and shall receive to myself damnation.

It behoves all men, when they feel themselves led to any evil purpose, to bethink themselves, Alas! what mean I? why should I do it? This is not the will of God; God hath not called me to uncleanness, but unto holiness; God is my God, I am his creature, I must serve him with my heart. The eyes of the Lord are over the righteous, and his ears open to their prayers; but the face of the Lord is upon them that do evil.

He therefore that despiseth these things, despiseth not man, but God. Alas! what are we? we are but unprofitable servants, we are the voice of the crier in the wilderness. By us it hath pleased God to make his name known through all the world; we are your brethren, and your servants, for Christ's sake; we are your helpers, by whom you are called to the faith; we preach not ourselves, but Jesus Christ; we speak unto you in the name of God. If you despise us in doing this service toward you, you despise not us, but you despise God, who hath sent us; and God can in due time avenge your unthankfulness.

Who hath given you his Holy Spirit. You have received the spirit of wisdom and understanding: you know these things are true, you cannot deny them. If you shall now offend, you shall offend against God's Spirit, which is given unto you.

Verse 9. *But as touching brotherly love, you need not that I write unto you, for ye are taught of God to love one another.*

Love is the bond of unity, of perfection, of knowledge, of wisdom and of all godliness. Paul, the more to set forth the sweetness and comfort thereof, calls it "Brotherly love." Brethren are bound to love one another. God and nature, and bringing up, do bind them. Many brethren have endangered themselves to save their brethren. It were a monster in nature, that one brother should kill another. You are all brethren, and have one Father, even God. How then can you hate and trouble your brethren?

Hereto Christ calls us, John xiii. A new commandment give I you, that ye love another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Hereof the prophet David saith, Psalm cxxxiii. Behold, how good and how comely a thing it is, brethren, to dwell even together. There is peace, there is comfort, there is heaven, there is God himself among them. This is the duty of the children of God, to live together as the parts and members of one body, as brethren, and as the sons of one Father.

Here let us consider one great disorder among us that are Christians. If an action or matter at law grow between man and man, then forthwith is the bond of brotherly love broken, they are no longer friends. If he stand against him in suit of law, he will have no more to do with him, he will not pray with him, nor drink in his company, nor talk together with him. Whensoever he sees him, his heart rises at him, as if he saw his enemy. This should not be so; it is a disorder in Christian behaviour.

Next after the gospel, the law is the greatest comfort that God hath given to the sons of men. It remedies injuries, and gives to every man that which is his. He that goeth to a judge, goeth to him that is the minister of justice, and that sitteth in the room of God to do right; for the seat of justice is the seat of God. If there were no law to be ministered, but every man might do what he would, and reckon all his own, whatsoever he could get or come by, what a life would it be! How should any man be master of that which he hath? Who can imagine what injuries, cruelties, murders, and streams of blood would follow? Thanks be unto God, who in mercy hath given us a law and justice to guide us by.

Let us be content to seek help at this law without wrath or malice; let us come to it, as we would come to our father; let us ask counsel at it, as we would at the mouth of God. As every man thinks it lawful to use his own, or to require his own, so let every man be content to leave that which he holds, when law saith, it is none of his.

The law is no breach of charity, it is the bond and knot to keep men in love. A son may attempt law with his father, yet do it in such duty as becomes a son. A subject may attempt law with his prince, and yet love and reverence his prince as becomes him. Who uses the law otherwise, abuses it. All strife and contention must be laid

aside. Love may avoid wrong, love may require right, love may stand forth and seek defence before a judge.

Love is patient and gentle; it envieth not, it doth not boast itself, it is not puffed up, it disdaineth not, it seeketh not her own things, it is not provoked to anger, thinketh not evil, it rejoiceth not in iniquity, but it rejoiceth in the truth; it suffereth all things, it believeth all things, it hopeth all things, it endureth all things. Such is the nature of love, such it is, wheresoever it is, when it seeketh right, when it defendeth itself against challenge of doing wrong.

Verse 10. *Yea, and that thing verily you do unto all the brethren which are throughout all Macedonia; but we beseech you, brethren, that you increase more and more.*

You love the brethren, not only those that are with you, and whom you know; but all, whatsoever they are, and in what place soever, though ye know them not. Some love none but such as are of their sort, and devotion, and sect, and fellowship. If any be of another mind than they are of, they cannot love them. This love is not of God, it is carnal, and proceedeth but from the flesh. Whosoever carries the name of Christ, is our brother; we must love him for Christ's sake. Christian love doth love those that are enemies, and do not love us; it blesses them that speak ill of us, and prays for them that persecute us.

O that the words of Paul might truly be spoken of us, "As touching brotherly love, we need not write unto you." O that God would touch our hearts with his Holy Spirit, that we were all so knit together, and loved one another, as he hath commanded us! Then should we feel that peace which passeth all understanding; then would it appear, how joyful a thing it were for brethren to dwell together in unity; then should we taste of the comfort of the sons of God.

And, alas! what is our life, or what is our profession, without love? what is the sun without light? what is the fire without heat? Though I speak with the tongues of men and angels, saith the apostle, 1 Cor. xiii. and have not love, I am as sounding brass, or as a tinkling cymbal. And though I had the gift of prophecy, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.

That you increase more and more. Men of this world seek to increase in their wealth and riches. They never think their store so great, but it may abide to have more laid

to it. Wicked men stand not at a stay, they cease not to do ill, they heap sin upon sin, and draw iniquity with cords of vanity, and sin with cart-ropes, until they come to the height and extremity of wickedness. Do you increase in every thing that is good. The kingdom of God is not in word, but in power, 1 Cor. iv.

A child that stays at one stature, and never grows bigger, is a monster. The ground that prospers not, and is not fruitful, is cursed. The tree that is barren, and improves not, is cut down. This must all know, men and women, and babes and infants: they must all walk on still in the way of godliness, and increase and go forward therein. Unless we go forward, we slip back. If we wax weary to do the work of God, God will forsake us.

Verse 11. *And that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you;*

12. *That ye may behave yourselves honestly towards them that are without, and that nothing be lacking unto you.*

Let no man among you be a busybody in other men's matters. Be not eaves-droppers, and hearkening what is said or done in your neighbour's house. Wide ears and long tongues dwell together. They that love to hear all that may be told them, do also love to blab out all they hear.

Study to be quiet, and meddle with your own business. The church of God is as the body of man. In a man's body every part hath its several office; the arm, the leg, the hand, and foot do that whereto they are appointed, and, doing the same, they live together in peace. But if the arm would take in hand to do that which is the duty of the leg, or the foot that which is the part of the hand, it would produce great disorder in the whole body. So if every man in the church of God seek to do that which to him belongs, the church shall flourish, and be in quiet.

But when every man will be busy, and take upon him to look into others; when every private man will govern, and the subject take in hand to rule the prince; all must needs come to wreck and decay. Busy bodies ever find fault with their brethren and neighbours, with the state, the clergy, the commonwealth, the church, the government, and with the prince; they are an unquiet kind of men, ever looking for that they may mislike, and never contented. From these men come privy whisperings, slander, backbitings, mutinies,

conspiracies, treasons, deposing of princes, and utter decay of commonwealths. These are the fruits of curiosity.

And to work with your own hands. God hath ordained that all sorts of men should labour, and eat their bread in the sweat of their brows. And here the apostle not only charges them to work, but that they work with their own hands. Thou that hast hands, and settest them not to work, thou that abusest the grace of God by thy idleness, shalt give an account thereof.

What fills your prisons? What enriches your gallows, but idleness? When your children come to these places and see they must live no longer, whereof complain they, but of idleness? Then they curse the time, and their father and mother, that brought them up in idleness.

Though kings and princes, and counsellors, and preachers, and magistrates, dig not and plough not, nor do any handy work, yet they break not therefore the commandment of God; they break not this rule of the apostle. The head walketh not as the feet, nor travaileth as the hands, yet is it not idle.

There is no labour comparable to the labour of a prince; day and night, sleeping and waking, he is full of cares and full of pains. The nobleman and magistrate, if he regard his country, be careful for the laws, aid the poor, repress tyranny, comfort the weak, punish the wicked, is not idle. The minister, if he apply to his book, be diligent in prayer, exhort, and teach publicly and privately, is not idle. These labours are greater than all the labours of the body.

Verse 13. *I would not, brethren, have you ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

14. *For if we believe that Jesus is dead, and is risen; even so, them that sleep with Jesus will God bring with him.*

Herein stands the comfort of Christian religion; were it not for the hope of the second life, the godly in this world were in worse case than the dumb and brute beasts. When Christ appointed his disciples to go and preach, he said, I send you as sheep in the midst of wolves. They will scourge you; you shall be hated of all men. As the gospel increased in any place, these words were fulfilled; the godly were put to death for the name of Christ; the father did see his son slain before his face, and the son saw his father cruelly tormented. Hence grew great mourning and heaviness.

Oh! said they, he was a reverend sage father; oh! he was a wise young man, learned, zealous, and a great stay in the church; why would God take him before his time? There is not now any one left, whom we may behold, or hear, or follow; we are left comfortless and without hope.

After this sort it is likely the Thessalonians mourned, when they beheld the persecution of the church of God among them. Herein they grew towards mistrust, and to be like the heathen, who had no hope.

St. Paul thought good to reform this error; and, because this abuse grew of ignorance, for that they knew not the happy estate of such as die in the Lord, he saith, I would not have you ignorant what is become of them, and what God hath done for them. He hath tried them as gold, and hath made them worthy for himself; therefore you ought rather to rejoice, there is no cause at all of mourning. When Christ saw his disciples heavy and sad, because of his departure, he said, John xiv. If ye loved me, ye would verily rejoice, because I said, I go to the Father, for my Father is greater than I. I shall sit at the right hand of my Father in glory; then shall every knee bow unto me, and every tongue shall confess my greatness; therefore, if ye loved me, you would rejoice in my behalf. It is ignorance that maketh you heavy, because you know not whither I go. When Joseph was sold into Egypt, good father Jacob thought he was dead, and therefore mourned day and night. Nothing could comfort him. Alas! saith he, that I have lived to see this day! O Joseph, my son, my son Joseph, O that I might give my life to redeem thee! now shall my hoary head go down to the grave in heaviness. But when he heard that Joseph lived, and saw him with his eyes; when he saw that he was a prince, next in place to the king, and had all the country at command, then he knew he had mourned without a cause; then his heart leaped within him, his eyes gushed out with water, he wept for joy. Ignorance, as we see, made him heavy; knowledge of the truth as it was, rejoiced his heart, and made him glad.

There is great error, and darkness, and ignorance in man's life. We rejoice when we have cause to mourn, and mourn many times when we have cause to rejoice. Therefore he saith, I would not have you ignorant; be not deceived; God hath given you eyes to see the right way; God hath given you ears to hear counsel, and a heart to know reason, and to understand and judge; God hath given you the

Scriptures, and by them the knowledge of his will; he hath given you a face to look up to heaven, and the spirit of life hath he poured into you, that you should not by any means be deceived.

That ye sorrow not, as others that have no hope. He doth not forbid natural affection. Our parents and our children are dear unto us. They are our flesh and blood, and the chief and principal part of our body. Any part of our body cannot be cut off, but we shall feel it. The father, if he feel not the death of his son, or the son, if he feel not the death of his father, and have not a deep feeling of it, he is unnatural.

David mourned for Jonathan; the whole land mourned for Josiah. Paul saith, God had mercy upon Epaphroditus, he was sick, very near unto death; and not on him only, but on me also, lest I should have sorrow upon sorrow. If God had taken Epaphroditus out of life, no doubt Paul would have sorrowed. What need more examples? Christ mourned for Lazarus, and shed tears for him. Then said the Jews, Behold how he loved him! John xi.

We are not, therefore, forbidden to mourn over the dead; but to mourn in such sort as the heathen did, we are forbidden. They, as they did neither believe in God nor in Christ, so had they no hope of the life to come. When a father saw his son dead, he thought he had been dead for ever. He became heavy, changed his garment, delighted in no company, forsook his meat, famished himself, rent his body, cursed his fortune, cried out upon his gods. O my dear son! saith he, how beautiful, how learned, and wise, and virtuous wast thou! Why shouldst thou die so untimely? why have I offered sacrifice, and done service to my gods? they have made me a good recompense! I will trust them no more; I will no more call upon them. Thus they fell into despair, and spake blasphemies.

Therefore saith Paul, You may mourn, as did the holy men of God, but you may not mourn as the unfaithful sorrow for their dead. You are the sons of the holy fathers; fashion not yourselves, therefore, like to the heathens; do not as they did, neither in feasts, nor in marriages, nor in your attire, nor in your mourning, nor in your pastimes; but behave yourselves as becomes the children of the Most High.

But why may not Christians mourn, and continue in heaviness? Because it is no new thing for a man to die,

because he goeth the way of all flesh. Again, they that depart this life are not dead; they are not gone for ever, as the heathen imagined; they are laid down to take rest quietly for a time. The death of a godly man is nothing else but a sleep. So saith our Saviour of Lazarus, John xi. Our friend Lazarus sleepeth; howbeit Jesus spake of his death. So it is said of Stephen, Acts vii. And they stoned Stephen, who called on God, and said, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge; and when he had thus spoken, he slept.

Whosoever dieth in peace of conscience, he may say, I will lie down and take my rest. Thus doth the man of God repose himself; for Christ is advantage unto him, both in life and in death. He saith with the apostle, Rom. xiv. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. He goeth into his grave as into a bed; he forsaketh this life, as if he lay down to sleep. He shall shake off his sleep, rouse himself, and rise again.

As we wake out of sleep, we know not how, so shall we rise again, though we know not how. As we are much refreshed, and our bodies strengthened by sleep, so shall we rise again in much more strength, and our corruption shall put on incorruption, and our mortality immortality. As often then as we go to our beds, let us think of our resurrection from death. Who is sorry to go into his bed? What father laments to see his child lie quietly and take his rest? Why then should he so mourn for his death? wherein God deals mercifully with him and translates him to the glory of the sons of God, where is no death, nor fear, but we shall be made like to the angels of God.

The body rots in the ground, yet God preserves it, that it shall not perish. His spirit shall return to it again, and it shall live. God is able to bring this to pass; he hath promised so to do; he hath done it already, and will do it again, Luke vii. When Christ came near to the gate of the city of Nain, there was a dead man carried out, the only son of his mother, who was a widow; and much people of the city was with her; and when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he went and touched the coffin, and they that bare it, stood still; and he said, I say unto thee, young man, arise. And

he that was dead sat up, and began to speak, and he delivered him to his mother.

Lazarus was laid in his grave; he had been four days dead; his body did stink. Yet when Christ cried with a loud voice, Lazarus, come forth! then he that was dead came forth, bound hand and foot with bands, and his face was bound with a napkin: Jesus said unto them, Loose him, and let him go, John xi. St. Matthew saith, The graves did open themselves, and many bodies of the saints which slept, arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. These few stories witness unto us the rising again of our bodies unto life. But what do I speak of the bodies of men? they are the houses of God, the temples of the Holy Ghost; God hath appointed unto them a kingdom.

The word of God is almighty. He shall but speak, and it shall be done. The trumpet shall sound, and the dead shall return to life. I am sure, saith Job, that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and shall be covered again with my skin, and shall see God in my flesh; whom I myself shall see, and mine eyes shall behold, and none other for me; this is my hope, laid up in my bosom.

St. Paul willed Timothy never to forget this doctrine, Remember that Jesus Christ, made of the seed of David, was raised again from the dead, according to my gospel, 2 Tim. ii. This is the foundation, the beginning, and the ending of religion. If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because that his Spirit dwelleth in you, Rom. viii.

This is an article of our faith. We believe the resurrection of the body, even of this body, in which we live, and which we carry about with us. All flesh shall see the salvation of our God. This is the hope of Christians, the resurrection of their flesh. Set your affections on things which are above, not on things which are on the earth; for ye are dead, and your life is hid with Christ in God, saith the apostle, Col. iii. When Christ, which is our life, shall appear, then shall ye appear with him in glory. Therefore let not your hearts be dull through unbelief. As God was able to save the bodies of his servants, that they were not hurt in the fire; as he was able to keep Jonah safe in the

whale's belly; so can he preserve our bodies safe in the earth; yea, much better, because the fire naturally consumes, and the fishes' belly destroys those things which they raven, but the earth naturally preserves that which is earthy.

As our God is of power to divide the waters, to make the sea stand like a wall, and give passage to his people; as he can change the course of the heavens, and make the sun go back; as he can draw water out of the hard rocks; so is he of power to raise our dead bodies again unto life. If he made the earth, the water, the air, the heavens, and all creatures in them of nothing, he is much more able to restore again these bodies which have been. We look, saith Paul, Phil. iii. for the Saviour, even the Lord Jesus Christ, who shall change our vile body, and make it like his glorious body, according to the working whereby he is able to subdue all things to himself.

The prophet Isaiah comforts the people of God in their afflictions, chap. xxvi. Thy dead men shall live, even with my body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Again; The earth shall disclose her blood, and shall no more hide her slain. Therefore saith our Saviour, John vi. This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Again he saith, John v. The hour shall come in the which all that are in the graves shall hear his voice; and they shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation. And again, John xi. I am the resurrection and the life: he that believeth in me, though he were dead shall live; and whosoever liveth and believeth in me, shall never die.

For if we believe that Jesus is dead and is risen; that he was delivered to death for our sins, and is risen again for our justification; if we believe that he is ascended up into heaven, and sitteth at the right hand of God his Father, he will also raise up our mortal bodies, and bring us with him. Now Christ is risen from the dead, and was made the first fruits of them that sleep, 1 Cor. xv. He is our head, we are his body; we are flesh of his flesh, and bone of his bone. He hath given us his Spirit to dwell in us. But if any man hath not the Spirit of Christ, the same is

not his. Rom. viii. Christ our Head liveth. His body then cannot be dead. Where I am, saith he, John xii. there shall also my servant be. Wherefore, if we be dead with Christ, we believe that we shall live also with him. Rom. vi.

What then shall become of the infidels which have no faith, which have not the Spirit of God? Shall not they rise again? Yes, verily; they shall rise, but not with Christ; they shall not rise with the resurrection of the just. Some shall rise unto life, some unto death; some to salvation, others to damnation; some to glory, others to shame. We must all appear before the judgment-seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil, 2 Cor. v.

The wicked shall rise up again with their bodies, and their portion shall be with the devil and his angels; they shall come forth of their graves to the resurrection of condemnation; their body and soul shall be cast into hell-fire, their worm shall never die, their fire shall not be quenched. It had been better for them, they had never been born.

Verse 15. *For this say we unto you, by the word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them that sleep.*

16. *For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.*

This that we declare unto you is not of ourselves; it is the truth of God, it shall stand good, and be found true for ever. God will raise our bodies out of the grave, and restore them from death to life. You may not reason how, or in what order this shall be done, or who shall be the first, or the second, or the third, that shall rise up in the resurrection. Such questions are unfit, and not to be moved; We shall all be changed in a moment, in the twinkling of an eye, 1 Cor. xv.

At that hour some shall be alive, and some shall be dead; for He shall come to judge both the quick and the dead. We that are remaining in the coming of the Lord, shall not prevent them that sleep; neither will their part be better in the resurrection, who shall then be found alive; nor their

part worse, who have been dead many years before. For they which were dead shall as soon be partakers of the glory of the sons of God as the other.

Touching the state of men that shall live in the end of the world, Christ saith, Matt. xxiv. As the days of Noah, so likewise shall the coming of the Son of man be. I doubt not but you remember the history, what dreadful plague of rain and tempest fell, when all the world was drowned and destroyed with water; vice and ungodliness had increased, and all flesh had corrupted his way upon earth. They had no shame, there was no fear of God before their eyes. God's wrath was kindled against them. He sent Noah, a preacher of righteousness, to reform them, to tell them of the destruction at hand, that they might repent and be saved. But they regarded it not; they laughed Noah to scorn, and grew desperate, and continued in sin. Suddenly all the fountains of the great deep were broken up, and the windows of heaven were opened. As they were eating and drinking, buying and selling, building, purchasing, stirring, and travelling; as they were in the midst of their joys, and travails, and pleasures, the rain came upon them, and the flood grew so great, that it destroyed the whole world, except Noah and a few of his company. Their lands, their goods, cities, castles, nor any other their pleasures or wealth, could save them: so shall it be in the coming of Christ.

As it was in the days of Lot, and as it befell to Sodom and Gomorrah; they lived and increased in filthiness; their hearts were blind, and regarded no counsel; their bodies were filthy; their souls, their lives, their houses, and cities, were full of filthiness. The angel of God departed from them, Lot went out from among them, and fire came down from heaven, and consumed them to ashes, and carried them down quick into hell—there was no father to lament his child, no child left to lament his father:—so shall it be at the coming of Christ. He shall come as a thief suddenly, when no man looketh for his coming. He shall come at such a season when men's hearts will be asleep, and think not of him.

St. Peter, 2 Epis. iii. saith, There shall come in the last days mockers, who will walk after their lusts, and say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation. They scorn the threatenings of God's judgments. When shall the world come to an end? We have winter

and summer, rain, snow, day and night, as before. The sun keepeth his course, the floods run, the trees bear fruit, all things are as they have been. Oh! saith Peter, know this, that God hath made the heaven and earth, and all that is in them; they are his creatures, he doth hold them up, and preserve them by the power of his word. When God shall withdraw his word they shall decay, and have an end.

As for our Lord, he shall come, and not tarry; at his coming heaven shall depart away as a scroll that is rolled, the elements shall melt with heat, and the earth with the works that are therein, shall be burnt up and consumed before his face. Deceive not yourselves with lying words; for when you say, Peace, peace, and all things are safe; then shall sudden destruction come upon you. Then two men shall be in the fields; the one shall be received, and the other refused. Two women shall be grinding at the mill; the one shall be received, and the other refused, Matt. xxiv. So shall also the coming of the Son of man be.

The number of the faithful that shall remain at his coming shall not be many. So saith Christ, Luke xviii. When the Son of man cometh, shall he find faith on the earth? St. John, prophesying of that day, saith, Rev. vi. The sun shall be as black as sackcloth of hair, and the moon like blood. The beauty of the church shall be defaced, the light of the gospel shall be put out; then shall few be left of those that shall behold the glory of God. These shall give witness unto the truth.

And albeit they be but few, yet are they enough to condemn the ungodliness of the wicked. We shall not go in crowds, for we shall be but few; we shall then be in the body, and live in this world, and look up, and see these things; yet when the Lord shall come, we shall not prevent them that sleep. Although we live, and they were dead, yet shall they be as ready as we.

Why? *For the Lord himself shall descend with a shout*, &c. Here is laid before us the true manner of the terrible judgment of God. For our better understanding, let us compare heaven with earth, and the judgment of God with the judgment of men. The judges sit on high, accompanied with noblemen and justices, attended on with constables and bailiffs, and the state and presence of the country. The thief is brought forth, pinioned and bound in chains and fetters;* the poor wretch stands in great fear;

* Prisoners now are not tried in irons or fetters.

his conscience accuses him and saith, Thou didst steal, thou art worthy to die. The voice of the judge is as a blast of thunder, the face of the judge terrible to him as hell-fire.

But the innocent that is wrongfully imprisoned, and hath not offended, he sees himself clear, his conscience excuses him, and therefore he rejoices at the coming of the judges. He thought it long before they came. These, saith he, will strike off my shackles, and set me at liberty; their voice unto him is as the voice of life; he beholds them, and they are as the angels of God.

Such shall be the show and sight of the Son of God; he shall come down with majesty from heaven, the trumpet of God shall sound and be heard from the one end of the heaven to the other; and whosoever shall hear it, shall quake for fear. Then shall he be the Judge over all flesh; then he shall show himself to be King of kings, and Lord of lords; then shall he not come in humility, meekness, and mercy, but with dread and terror of judgment and justice. Not with twelve poor apostles, but with twelve thousand angels to attend upon him. Not in the preaching of the gospel, and calling sinners to repentance; but, in the sound of a trumpet, wherewith all the corners of the earth shall be amazed. Then shall he not say, Come unto me all ye that travail, and are laden, and I will refresh you; I am sent to the lost sheep of Israel. He shall not say, Father, forgive them, for they know not what they do: but, You have been ashamed of me and of my word before men; therefore now will I be ashamed of you before my heavenly Father.

Then shall they that despise the word of God know what they despised, and the blasphemers shall reap the fruit of their blasphemy. Then the careless shepherd, who hath not fed the Lord's sheep, but neglected them, and left them at all adventures, who hath betrayed his flock, and given them to be a prey unto the wolf, shall receive a just reward for his treason; then the adulterer, oppressor, and usurer, shall have their life laid open before them; then shall every eye see him; they shall see Him whom they pierced through; they shall see his wounds which they did not regard; they shall see his sword ready drawn to slay all his enemies, and shall fall down for fear of Him that sitteth upon the throne, and of the Lamb.

But the hearts of the righteous shall rejoice; they shall lift up their heads, and see Him in whom they have trusted.

Then they shall say, This is the day which the Lord hath made, let us rejoice, and be glad in it. Come, let us rejoice unto the Lord; let us come before his face with praise; let us sing loud unto him with psalms. Such shall be the state, and countenance, and honour, and majesty of our God, when he shall come down from heaven for our deliverance.

And the dead in Christ shall rise first. The earth shall open, and yield forth her dead bodies; that so they may be ready, with us that remain, to go before the presence of our Judge. *Which are dead in Christ.* Who are they? They whom he chose out of this world, and who have chosen God for their portion; whom God hath sealed unto the day of redemption, who have said, Christ is to me, both in life and death, advantage. And I live, not I now, but Christ liveth in me. And again, Whether we live or die, we are the Lord's: who say, I have bound myself to serve the Lord all the days of my life.

They are dead in Christ, who commend themselves wholly unto him, and say, O Lord, in thee have I trusted, let me never be confounded. I desire to be loosed, and to be with Christ. Into thy hands, O Lord, I commend my spirit; thou hast redeemed me, O Lord of truth. To be short, whosoever liveth in the Lord, he dieth in the Lord. He in whom Christ liveth, who hath a taste and feeling of Christ in his heart; he that rejoiceth in Christ, and looketh for that blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ; he is a sheep of his pasture; he is a member of his body; he is the apple of his eye; he liveth and dieth in Christ. Blessed is he that so liveth and so dieth; for he shall rise with Christ in the resurrection of the righteous, and shall have his part in the land of the living.

Verse 17. *Then shall we which live and remain, be caught up with them also in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*

18. *Wherefore comfort yourselves one another with these words.*

We which shall see all these things, shall also be caught up ourselves. But here you must note, that Paul speaks not this of his own person, and of them that lived in his time, as if they should continue alive unto the end, or that the world should have an end before they should die; but he shows what shall be the state of such whosoever shall

then remain alive. And again, mark that he saith not, We which live and remain shall die forthwith; or, Our bodies shall be turned into dust, and so our souls alone go to meet the Lord; but, Whether we be standing or sitting, doing well, or ill occupied, "we shall be caught up." For the trumpet shall suddenly blow, and then the dead shall rise, and we shall be changed.

So saith St. Paul, 1 Cor. xv. Behold, I show you a secret thing: we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, shall they that are dead arise, and we shall be changed. Thus our mortal body shall be changed, and shall put on immortality; this corruptible body shall be changed, and put on incorruption. Christ will change our earthly bodies to the likeness of his glorious heavenly body. Then shall our flesh be pure, and heavenly, and spiritual, and we shall be able to behold the glory of God. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

To meet the Lord in the air, &c. This is a comfortable end of all troubles and persecutions which the godly suffer in this life; that they be received into the glory of God, and that both their bodies and souls do live with him, and enjoy his presence for ever. Then shall they eat of the tree of life, which is in the midst of the paradise of God; they shall hunger no more, nor thirst any more, neither shall the sun light on them, nor any heat. God shall wipe away all tears from their eyes. Then shall they feel those joys, which eye hath not seen, nor ear hath heard, nor hath entered into the heart of man. Such an end shall they have, whosoever fear the Lord.

Comfort yourselves one another with these words. You see the turmoils and troubles of the world, what vexations and afflictions Satan raises up against all those that will live godly. Open and notorious sinners are forborn.* Theft, adultery, usury, extortion, wilful murder, rebellion, treason, are many times pardoned and unpunished; but true religion, which is the turning from idols to serve the true and living God, and faith in Jesus Christ, that by him we shall be delivered from the wrath to come, finds but few friends, and seldom escapes without strange and most cruel torments.

What is this but to crucify the Lord of glory, and to set

* Spared.

Barabbas, a murderer, at liberty? David saith, Psal. ii. The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Anointed. They seek to spoil the vine of the Lord, and to destroy his little flock; they use all means to put out the light of the gospel. But be you of good cheer; continue you steadfast in the truth, your redemption is even at hand. You shall be caught up in the clouds to meet the Lord, and so shall abide with him for ever. Let every neighbour comfort his neighbour, and every father his child; let us all comfort one another with these words.

CHAPTER V.

Verse 1. *But of times and seasons, brethren, you have no need that I write unto you.*

2. *For ye yourselves know perfectly, that the day of the Lord shall come, as a thief in the night.*

3. *For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.*

When the disciples came unto Christ apart, and said, Matt. xxiv. Tell us when these things shall be, and what sign shall be of thy coming and of the end of the world? he answered, Take heed lest any man deceive you. It is not for you to know the time, or the seasons, which the Father hath put in his own power. For of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son himself, save the Father. Vex not your spirit in vain. Seek not for that which you may not know; you shall not be able to find it.

Therefore saith Paul, I need not to write of times and seasons in which these things shall be done. Yourselves have been taught the word of God; you have learned what his will is; you know the day of the Lord shall come upon you as a thief. And how cometh a thief? not in the day-time; not when a man hath company about him; not when he is watched; but in the night, in the darkness, when all light is out; when the good man of the house taketh his rest; when the servants are asleep.

Even so, when the light of the truth is taken away, when the heart of the good man of the house is at rest, and his

eyes are darkened, that they cannot see, and all his senses drowned in worldly pleasures; when we care for nothing, and think of nothing; when we say peace and safety; then will the Son of man come to judgment; then shall destruction suddenly fall upon us: therefore let us be ready, for in the hour that we think not, will the Son of man come.

Mark that Paul saith, Ye have no need that I write unto you of times and seasons; and that our Saviour saith, It is not for you to know the times or the seasons. What may we think, then, of them that write books and almanacks; and say, such a year and at such a time, Christ shall come? and with these speeches fray* and mock the world? Paul was the apostle of Christ; an elect vessel of the Holy Ghost. He said, I have no need to write of it; you cannot know it. What need is there now that such books and pamphlets should be written? why should the world be troubled with such vanities?

Spare me your patience, and give me leave a little to deal with these wizards. Tell me thou that dost measure and behold the compass of heaven, and markest the conjunctions, and oppositions, and aspects of the stars; and by that wisdom canst foretell the things that shall be done hereafter; where learnest thou this skill? how comest thou by this deep knowledge? Paul was taken up into the third heaven, and heard words which cannot be spoken; which are not lawful for man to utter: yet he knew not this secret, and might not know it.

What art thou then? Art thou greater than the apostle of Christ? Hast thou been taken up into some place higher than the third heaven? Hast thou heard such words as are not lawful to utter? If it be so, why dost thou utter them? Wilt thou take that upon thee which the holy apostle dared not? Art thou of God's privy council? The angels and archangels know not hereof; and shall we think that thou knowest it? art thou wiser than an angel? Consider thyself; thou art a miserable man; thy breath fadeth as the smoke; thou art nothing but dust and ashes; thou canst not attain to the knowledge hereof.

And what is that which thou boastest?—The knowledge of that terrible day, when all flesh shall appear before the Judge; even of that time, which God hath put in his own power? O vain man, thou knowest not thine own day; thou knowest not when thy soul shall be taken from thee.

* Frighten.

By what helps and means camest thou unto this knowledge? Was it by reading the writings of the apostles? by reading the gospel of Christ, or any part of the word of God? No; thou hast no great skill in this learning: thou hast it from Manilius, Maternus, Albumazar, or Haly. What is Manilius, Maternus, Albumazar, and Haly. What are they, but heathens, painims,* and infidels? Were they not void of all knowledge of God? Were they not the enemies of the cross of Christ? They never believed in God, how could they then know that day when he would judge the world? Let thy common reason reform thee. Can Saturn and Mars know this, when the angels of God cannot know it?

To what end write they thus. Is it to give a token of their knowledge? Nay, hereby they proclaim and publish their folly and want of knowledge. These two hundred years there ever have been some who have adventured to tell such news, and to say, In this year or that year, you shall have doomsday. Such a day will Christ come to judgment, and the world shall have an end. They have appointed many such years, and days, and hours. The years are gone, the days are past, and the hours are slipt away, but the world abideth, and giveth witness of their folly!

But the meaning of these men is good; some say hereby they move the people to repentance. For when men think the end of the world is at hand, they will bear the less affection to the things of this world. This is not the way to teach repentance, and amendment of life. The people may not be taught by lies and fables. If this had been good for them, God himself would have used it. God grant them grace to repent, who thus presume of knowledge, and reach so high, and yet know nothing.

Let us yet reason further with them. How have they this knowledge? Of certainty, or by conjecture. If of certainty, then it must needs be so, it cannot fail, nothing can hinder it. But you will say it is a conjecture. It may be so, and it is likely; for such a day shall be a conjunction of Saturn and Mars in a fiery house, and therefore all things shall be consumed with fire. Alas! what hath Saturn or Mars to do with the day of the Lord? they are but creatures, they are no gods.

* Pagans; Manilius was a Latin poet who lived in the times of the emperors. His Astronomicon contains a system of ancient astronomy and astrology; he was, however, one of the most discerning philosophers of antiquity. Albumazar was an Arabian astrologer and philosopher of the ninth century.

They are stars made to give us light; why should they lead us into darkness? In the day of the Lord they shall be melted, and perish with fire. Why then trouble they the world with such vanities, and set those things down for truth, whereof they have no certainty, but only a guess and conjecture?

And what time chose they to cast abroad this news? The same in which the gospel, through the mercy of God, is well known of most men. Even now tell they these tales, when all men know that Christ saith, The angels in heaven know not of that day and hour. The angels behold the face of God, and stand in his presence, yet know they not the day of the Lord. This is a secret which God revealeth not unto any.

Children can reprove this folly in them, and say, Seek not to know the secrets of God, nor what manner of thing the heaven is. Know thyself that thou art but a mortal man, crawling on the ground like a worm. He that will stare upon the sun, may be blind, and lose his eyes. God hath given thee knowledge in measure; thou canst not know as much as thou wouldest. Know that which is fit for thee to know, and speak that which is lawful to be spoken. Think of the commandments of God to follow them. Search not into his works, to be curious in them; for he that is curious in searching the majesty of God shall be oppressed and confounded by his glory.

Thus much we may well know, that the Lord will come: that all flesh shall appear before him; that the world, the heaven, the earth, the sun, and the moon shall have an end; that the day of the Lord shall come suddenly, as a thief in the night. This warning God hath given us, that we should not be taken unawares, but that we repent, and stand in readiness, and watch and pray, that we may be caught up into the clouds, to meet our Redeemer.

Verse 4. *But you, brethren, are not in darkness, that that day should come on you, as it were a thief.*

5. *Ye are all the children of light, and the children of the day; we are not of the night, neither of darkness.*

6. *Therefore let us not sleep, as do others; but let us watch and be sober.*

7. *For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.*

8. *But let us, which are of the day, be sober, putting on*

the breastplate of faith and love, and the hope of salvation for an helmet.

9. *For God hath not appointed us unto wrath, but to obtain salvation, by the means of our Lord Jesus Christ;*
10. *Which died for us, that, whether we wake or sleep, we should live together with him.*

Your conversation is in heaven, from whence you look for the Saviour, even the Lord Jesus Christ. Ye were once darkness, but now you are light in the Lord; walk as children of light, approving that which is pleasing to the Lord. That day shall be dreadful, and come suddenly upon the wicked; but to you it shall not seem sudden, who fear the Lord, and put your trust in him, and take all care to be in readiness at his coming. Arm yourselves strongly; the enemy seeks to overthrow you. Your enemy is the devil, with all his force. Your strength standeth not in your own prowess or manhood, but in the mighty power of God. Put on, therefore, the breastplate of faith and love. He that believeth shall be saved; he that abideth in love, abideth in God; and whosoever putteth his trust in him shall not be confounded.

Here I may take occasion to say somewhat of the troubles of war; how Satan seeks thereby to disquiet the church of God. Who hath not heard what force is this day raised in this realm? who hath not heard of it? but let it not trouble you; God will turn all to his glory. I love not to speak of such things, yet somewhat I must speak thereof, the time enforces me.

This is the first disturbance and breach of that blessed peace, in which God hath so long and so quietly preserved this realm, since the time that her majesty came to the crown. It gives great occasion to the enemy to break in upon us; it is the spoiling of our country. The barbarous soldiers rush into men's houses, and take out what they list; they draw their sword, bend their force, join themselves to war against the Lord, and against his Anointed. They have torn and defaced, and burnt in fire the Holy Bible, the gospel of our salvation, and would set up the loathsome service of the mass.*

* Jewell here refers to the rebellion raised by the papists in the north in 1569, which was headed by the earls of Northumberland and Westmoreland, and was suppressed with difficulty. The rebels entered the churches, and after cutting and tearing to pieces the bibles and books of common prayer, trod them under foot, *Strype, Annals*, ii. 2.

What! hath the word of God offended? why should it be torn in pieces? why should it be burnt? what word is in it, which is not the word of life? It is the power of God unto salvation, to them that believe. And where should the word of God have place, where should it be heard, but in the church of God? Oh cursed hands, that so despitefully rent it! Wo worth that unhappy fire that burnt it!

As for the mass, would God, they that so much desire it, knew what it is! Would God they knew how the people of God are mocked by it; and how the precious blood of our Saviour Jesus Christ is blasphemed by it! would God they knew how grievously God is offended with them in this thing, wherein they think they please him so highly! But the mass and God's word cannot dwell in one house together, the one is so contrary to the other.

God forgive them, and lay it not to their charge, for they know not what they do. They are drawn on to work the things which others have most wickedly devised. There is no doubt but God will confound their enterprise; for this is his own cause; this quarrel is picked against his church, and against the knowledge and setting forth of his gospel, and therefore against the setting forth of his glory.

Only let us lift up pure hands unto heaven, and call for help from above. Let us say unto him, Rise up for our succour, and redeem us for thy mercies' sake. Let us say, They have cast thy sanctuary into the fire, and razed it to the ground, and have destroyed the dwelling-place of thy name. Arise, O God; maintain thine own cause; remember thy daily reproach by the foolish man, Psalm lxxiv.

Let us say, Save, O Lord, queen Elizabeth, thy servant, establish that good thing which thou hast begun; open the eyes of all people, that they may see thy saving health, and enjoy it through hearing thy gospel, which thou hast made known unto us; save thy people who trust in thee, and break the cords of the wicked in sunder.

Let us comfort ourselves with these words, that God hath not appointed us to wrath, but to obtain salvation, by the means of our Lord Jesus Christ. He hath overcome the world. Let us be of good cheer; and let us walk as the children of light; let us walk honestly, as in the day. Then, whether we wake or sleep, whether we live or die, we shall live together with him.

Verse 11. *Wherefore exhort one another, and edify one another, even as ye do.*

This is the bond of true love and Christian friendship, that every man be careful of his brother as of himself; that every man exhort and teach the things that are good, and rebuke others in ill; that every man seek to bring home the lost sheep, and to restore him to his Master. Therefore Christ saith, Matt. xviii. If thy brother trespass against thee, go and tell him his faults, between him and thee alone; if he hear thee, thou hast won thy brother; for what knowest thou whether thou shalt save thy brother? Brethren, saith St. James, chap. v. if any of you hath erred from the truth, and some man hath converted him, let him know that he which hath converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.

Therefore saith the apostle, *Exhort one another, and edify one another.* Let the father exhort the son: O son, walk uprightly before God; live honestly and virtuously in the sight of all men; do those things that are good; thou art the child of God, be holy in spirit, and holy in body, because he is holy. Say to the adulterer, O brother, be not deceived. Whosoever is an adulterer, hath no inheritance in the kingdom of Christ and of God. God hath said of them that are such, They shall not enter into my rest. Say to the swearer, O take not the name of God in vain, for God will not hold him guiltless that taketh his name in vain. He that sweareth, and nameth God continually, he shall not be faultless. A man that useth much swearing shall be filled with wickedness, and the plague shall never go from his house, nor from his cattle, nor from his corn, nor from his servants, nor from his children, nor from himself. His house shall be full of plagues. Say to the usurer, O hear the voice of the Lord. Thus saith the Lord, before whom thou shalt stand to give an account of those things which thou hast done in this life: Thou shalt not give thy money to usury. He that careth not for these words, but doth otherwise, shall not escape unpunished. Say to the rich man, O put not your trust in riches; lay up your treasure in heaven; lay it up in the bosom of the poor, and it shall make intercession for thee. Put thy trust in the living God, who giveth us abundantly all things to enjoy. Thy house, thy land, thy money, thy gold and silver, shall not continue; thou shalt go the way

of all flesh, and thy riches shall not be able to deliver thee in the day of wrath.

Say to the learned man, to the wise man, and to the man whom God hath endued with worldly power, What hast thou that thou hast not received? Be not high-minded; it is the gift of God; it is not thine; thou shalt give a reckoning of all that thou hast received. Abuse it not to the dishonour of God; it is of charity that I speak unto thee; thou art my brother; God hath a care over thee; it is his will that one of us should exhort another. O why should thy life give offence to any man? why should the name of God be ill spoken of through thee? He hath made thee to be a vessel of honour; thou belongest to his fold; why shouldest thou be lost, and perish in thy wilfulness?

Verse 12. *Now we beseech you, brethren, that ye know them which labour among you, and are over you in the Lord, and admonish you;*

13. *That ye have them in singular love for their works' sake. Be at peace among yourselves.*

They which exhort you, and warn you, and are over you in the Lord, they are shepherds, and husbandmen, and watchmen for you; they feed the Lord's flock, plough the Lord's ground, and watch the tower of the God of hosts. You are God's sheep, ye must be fed, else you cannot live. You are a field, you must be ploughed, else you will be overgrown with brambles, and stand unfruitful, and lie waste. You are the Lord's tower, you must be watched, else the enemy will break in upon you, and so you shall be destroyed. They labour and travail in your behalf; they must give an account for your souls; they are ambassadors sent from God; they come to tell you the truth; they preach not themselves, but Christ Jesus; they speak to you in the name of the Lord.

Although you reckon them fools, unlearned, and simple, they are the messengers of the great King, even of him that is Lord over all. St. Paul saith, 1 Cor. i. It pleased God by the foolishness of preaching to save them that believe. The heavenly treasure is brought to you in poor, broken, earthy vessels. The vessels are simple, but the treasure is heavenly. The messenger is weak, but his word is the word of life, which can cast down every high thing that is exalted against the glory of God.

Whatsoever they seem to you, they are the eyes of the

church, and the mouth of God. Christ saith unto them whom he appointeth to this ministry, John xx. As my Father sendeth me, so send I you. They have the same commission, be they ever so poor. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me, saith Christ, Luke x.

Some there are, that thus say: O that I might hear Christ, or Peter, or Paul! I would verily believe what they should preach. This is folly, and curious vanity; for whensoever thou dost hear the minister of God break unto thee the word of life, and teach thee the truth of the gospel, thou hearest Paul, and Peter, and Christ himself. If thou despisest the word of God spoken unto thee by him, and the grace which God offereth thee by him, thou despisest Christ himself, and heapest up the heavy displeasure of God against thee.

God will give thee over unto a reprobate mind; thou shalt have eyes, yet shalt not see; thou shalt have ears, yet shalt not hear; thou shalt die in thy sins; it shall be easier for Sodom at that day, than for thee. Therefore acknowledge them, give credit to their message, they watch and take pains for you.

What shall we say of them that labour not? That neither teach, nor exhort, nor reprove, nor correct? that have no care to do their message, and no regard to the people? What may I say of such? God himself saith, Isaiah lvi. They are dumb dogs and cannot bark; they lie and sleep, and delight in sleeping; they all look to their own way, and to their own advantage, and every one for his own purpose. Christ calleth them thieves and robbers; they are unsavoury salt, profitable for nothing, but to be cast forth, and trodden under the feet of men. Woe is unto me, saith Paul, 1 Cor. ix. if I preach not the gospel. Woe to the servant that wrappeth his talent in a napkin, and increaseth not his master's gain. God grant such idle and slothful ministers grace to know their office and to do it. If not, God give the people grace to know them, and shun them, and fly from them.

That ye have them in singular love for their works' sake. He telleth Timothy, 1 Tim. v. The elders that rule well are worthy of double honour, especially they which labour in the word and doctrine. Reverence them, and love them; love them for your own sakes, you have life and comfort by

them; honour them for their office sake; they are your fathers; they have begotten you in Christ; they carry the keys of the kingdom of heaven; they are the stewards of God's house, and the disposers of his mysteries. Honour them, and love them for God's sake. He hath sent them, and hath put his word in their mouth. He hath said to them, Go ye into all the world, preach the gospel unto every nation; go speak to the heart of Jerusalem, that they may feel the weight of thy words, and repent. Love them therefore, for they love you in Christ, and are ready to give their lives for your sake. The Galatians so reverenced and loved St. Paul, that he saith, Gal. iv. Ye received me as an angel of God; for I bear you record, that, if it had been possible, ye would have plucked out your eyes, and have given them to me.

Be at peace among yourselves. You are the sons of God. God is the God of peace. Discord, contention, and unquietness, are fit for the children of Satan. Live in godly unity as becomes the children of peace.

Verse 14. *We desire you, brethren, that ye admonish them that are unruly, comfort the feeble-minded, bear with the weak, be patient towards all men.*

15. *See that none recompense evil for evil unto any man; but ever follow that which is good, both towards yourselves, and towards all men.*

There are some which walk among you inordinately; they break the bond of peace; they sow divisions and discord between the brethren; they draw disciples after them, and disquiet the church of God; they command that which hath been forbidden by God, and forbid that which God hath commanded. Warn them that are such; say unto them, as St. Paul did to the Corinthians, 1 Cor. xi. We have no such custom, neither hath the church of God. Woe to him by whom offence cometh.

Say unto them, as Joshua said to Achan, Inasmuch as thou hast troubled us, therefore God will trouble thee this day. After this sort admonish them, and lay open their wilfulness and blasphemy before their eyes, that they may see the blindness of their hearts, and in what sort their life is disordered, and so repent, and be saved.

But what greater disorder can there be, than that of theirs, who have this day assembled themselves in force and in armour, who have lifted up their sword against their

sovereign, and disturbed the peace of this realm, and have misled the people, and sought to overthrow the Church of God.* Let us admonish them, if we may speak with any that are so ill disposed, and show them the danger that hangs over their heads. Let us say to them, Thou hast done wickedly in the sight of God; thou hast resisted the ordinance of God, because thou hast resisted the power which he hath ordained; thou hast stricken with the sword, therefore shalt thou perish by the sword; thou hast disquieted the Israel of God, therefore God shall disquiet thee. Such rebels are unruly; they rise up against their prince, as did Dathan and Abiram against Moses; they advance themselves against God, as did Lucifer, therefore shall they be cast down alive into hell.

Comfort the feeble-minded, and those that are heavy in heart; who suffer imprisonment, and live in poverty, and are grieved, and cannot help themselves. Say unto them, as St. James, Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him. Say unto them, as St. Peter, 1 Pet. ii. This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. Comfort them with the words of the prophet, Psal. cxxvi. They that sow in tears, shall reap in joy. Comfort them with the words of Christ, Luke vi. Blessed are ye which weep now, for ye shall laugh.

See that none recompense evil for evil to any man. Though you suffer many things at the hands of the wicked, yet you may not be followers of that evil which is in them. Avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger, feed him; if he thirst, give him drink, Rom. xii.

Herein shall it appear, if we love our neighbour as ourselves; if we patiently abide injuries, and seek to do good to them that grieve and oppress us: I say unto you, saith Christ, Matt. v. love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you, and persecute you; that you may be the children of your Father that is in heaven; for he maketh his sun to arise upon the evil and the good, and sendeth rain on the just and unjust.

* See note, p. 166.

Verse 16. *Rejoice evermore.*

The joy of the wicked shall have an end; they rejoice in their goods, in their wisdom, in their peace, and worldly safety, and in the multitude of their children, or descent of their pedigree. This joy is transitory; it fadeth and abideth not. The world passeth, saith St. John, 1 John ii. and the lust thereof. They rejoice in their wickedness; the lute and harp, tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord; they eat up the people as it were bread; they do whatsoever they can devise against the servants of God; but the latter end of their joy shall be heaviness; as it is said, Luke vi. Woe be unto you that laugh now, for you shall weep and lament.

But the joy of the righteous is everlasting; their heart shall rejoice, and no man shall take their joy from them; they have comfort in this—that their names are written in the book of life; they know the Lord is at hand, therefore they are careful for nothing, but rejoice always in the Lord. St. Peter therefore saith, you are kept by the power of God through faith unto salvation, which is prepared to be showed in the last time; wherein ye rejoice, though now for a season, if need require, ye are in heaviness through manifold temptations. Again: Ye rejoice with joy unspeakable and glorious, receiving the end of your faith, even the salvation of your souls. This is the happiness, the joy, and the comfort that the godly have, and which shall continue with them.

Verse 17. *Pray continually.*

It is the part of a good Christian and a wise man to know himself, and to know the nature of this flesh, which we bear about with us, which fighteth always so mightily against the spirit; to know the waywardness and crookedness of our heart, and the weakness and vanity of our mind. Many are so far from this, that they think all their ability is of themselves. I have, saith he, judgment, I have the light of reason, I have sense, I have understanding and counsel, and the ordering of mine own way. Thus say they that neither know God nor themselves.

But we must humble ourselves under the mighty hand of God, and acknowledge that we are nothing. We must confess with St. Paul, Rom. vii. I know that in me, that is to say, in my flesh, dwelleth no good. And again, Rom. ix. It is not in him that willeth, nor in him that runneth, but in God that showeth mercy. Our Saviour saith, John iii.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. And God saith, Gen. viii. The imagination of man's heart is evil, from his youth. He hath made us, and not we ourselves; he knoweth us, and not we ourselves. This is his saying and his judgment of us: this we find true. For our will is froward, and our understanding blind; therefore saith the prophet, Jer. x. O Lord, I know that the way of man is not in himself, neither is it in man to walk and direct his steps. And Solomon, Prov. xx. The steps of man are ruled by the Lord; how can a man then understand his own way? And the prophet Jeremiah, chap. xviii. Behold, as the clay is in the potter's hand, so are you in my hand, O Israel. I mould you, and form you to my glory.

When the apostle puts the Corinthians in mind of that good success which God gave unto his ministry among them, he saith. 2 Cor. iii. Such trust have we through Christ, to God; not that we are sufficient of ourselves, to think any thing as of ourselves: but our sufficiency is of God. Christ showed this to his disciples, John xv. I am the vine, you are the branches; he that abideth in me, and I in him, bringeth forth much fruit; for without me ye can do nothing. To the Philippians saith Paul, chap. ii. It is God which worketh in you both the will and the deed, even of his good pleasure. It is God that disposeth our goings, and turneth our hearts as seemeth best to him. He is able to make of the stones in the streets, children unto Abraham; he is able to take away our stony heart, and to give us a heart of flesh.

The consideration hereof leads us to seek help and comfort by prayer, at the hand of God; and then, because we stand in continual need of God's help, either to give us something that is good, or to deliver us from that which is evil the apostle bids us to pray continually. The ears of the Lord are open to the prayers of the righteous.

Therefore Christ saith, Matt. vii. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. God will give you your heart's desire. Let us therefore go boldly to the throne of grace, that we may receive mercy, and find grace to help in time of need, Heb. iv.

David prayed unto God, Open thou mine eyes, lighten my darkness; direct my feet into the way of peace; incline my heart, O Lord, unto thy testimonies; stablish, O God,

that which thou hast wrought in us; take not thy Holy Spirit from us; be thou our helper in troubles; O forsake us not utterly. He found no way to attain unto knowledge of the will of God, unless God would open his understanding, and endue him with his Spirit. Faith is the gift of God, or else was the apostle's prayer in vain—"Increase our faith." Our Saviour teaches us to pray in this manner, Hallowed be thy name, thy kingdom come, thy will be done; because without the grace and mercy of God we can do nothing to the setting forth of his glory.

Verse 18. *In all things give thanks; for this is the will of God in Christ Jesus towards you.*

These three are the badges or cognizance of a Christian soldier; to rejoice in the mercy of God; to be fervent in prayer; and to give thanks to God in all things. The heathens, who have no part in the kingdom of Christ, are thankful for their life, and liberty, and wealth, and glory, and worldly prosperity: but Christians ought to be thankful in persecution, in thraldom, in adversity, in shame, in misery, and in death itself.

Who would think that a lion, which, by nature, is fierce and cruel, should yield forth honey? yet Samson found honey in the body of a lion. Who would think it likely that a man should be preserved in the belly of a fish? Jonah was swallowed up of a whale, and yet not hurt. Who would think that a man might be saved in the midst of burning fire? yet the three servants of God walked in the fire safely, and came safe forth again.

We know, saith the apostle, Rom. viii. that all things work together for the best, unto them that love God. The apostles rejoiced in their persecutions, that they were counted worthy to suffer rebuke for Christ's sake. And Paul, speaking of this perfection in the godly, saith, Rom. v. We rejoice under the hope of the glory of God; and not so only, but also we rejoice in tribulations.

Who hath not heard of the patience of Job? His herds of cattle were driven away, his houses consumed with fire, his children slain, his body stricken with a scurf or manginess, his wife loathed him, and his friends forsook him: what did Job in all these miseries? what thought he, or what spake he? Let his patience in suffering, and his words of thanksgiving, teach us how to bear adversity. The Lord, said he, hath given, and the Lord hath taken it: blessed

be the name of the Lord. Again, Though he slay me, yet will I trust in him.

Who is able to express the manly comfort of his heart, who said, I will trust in him though he kill me—he is my God; I am his creature: his will be done. I will always give him thanks, and praise his holy name. By these we are taught to give thanks in poverty in afflictions, in misery, and in all things, though they are heavy and grievous unto us.

What are we then, who are neither thankful for riches, nor for health, nor for our pleasures, nor in the abundance of all things? Yea, who abuse the good gifts of God to dishonour God, who hath given them unto us? The earth is the Lord's, and all that therein is; the world, and they that dwell therein. He openeth his hand, and filleth all things living with his good blessing. Let us look up into the heaven; there is God the Father of lights, from whom every good and perfect gift cometh; there is our Redeemer Jesus Christ, in whom are hid all the treasures of wisdom and knowledge.

When we turn in our beds; when we see our fare, and the furniture of our table; when we see our servants and children about us; when we see our money and houses and lands, let us think with ourselves, how many good men, and faithful servants of God, lack the same, and have not received these blessings in such measure as we have. In all these things God speaks to us, and says, I have given them thee; thou hast them at my hands; use them well, and be not unthankful.

If I would stand herein, and declare what causes we have to give thanks unto God, I should never make an end. There is no beast on the ground, no fish in the sea, no bird in the air, no leaf of the tree, no corn of the field, no sand on the shore, no drop of water, no sparkle of fire, but God created them all for the sons of men. So much are we bound always to give thanks unto God; and to say, as the prophet, Psal. viii. O Lord, our Lord, how excellent is thy name in all the world! Let us confess before the Lord his loving kindness, and his wonderful works before the sons of men.

But who is able to render thanks sufficient to God, for that he gives us the knowledge of his gospel, and makes us know the secrets of his will? This is a great blessing, and far above all the other comforts of this life. They that have

not this, are in darkness, and in the shadow of death. To be short, even in death we have to praise God; we must say, I thank thee, O God, for thou hast delivered him from the body of this death; thou hast translated him unto thyself, that so he may remain with thee in thy glory. Thus, whithersoever ye turn, what state, or part of life or death soever ye consider, whether it be trouble or peace, things present or things to come, heaven or earth, life or death, you shall always find causes to be thankful.

Verse 19. *Quench not the Spirit.*

He means by the Spirit, the gifts and graces of the Spirit. The Spirit of God is the Spirit of wisdom and the Spirit of truth. No man, saith St. Paul, 1 Cor. xii. can say that Jesus is the Lord, but by the Holy Ghost. Again, Rom. viii. The Spirit helpeth our infirmities. And again, The same Spirit beareth witness with our spirits, that we are the children of God. It is he that leadeth us into all truth, that openeth our hearts to understanding, and guideth our feet into the way of peace.

Oh! saith he, despise not the wisdom of the Spirit; refuse not his help, but seek it, that you may be strengthened; comfort yourselves in his testimony of your adoption; quench not the light he hath kindled in your hearts; disdain not his leading; abuse not his mercy; abuse not the time of your visitation; let not such great mercy of God be bestowed on you in vain; fulfil not your own wills, abstain from fleshly lusts, walk in the Spirit, desire the best gifts, and let every man, as he hath received the gift, so minister the same to another, as good disposers of the manifold grace of God, 1 Pet. iv.

Verse 20. *Despise not prophesying.*

Prophesying is the preaching and expounding of the word of God; and he is called a prophet, and doth prophesy, who opens unto us the will of God. This is not meant of fond and vain and lying prophecies, as were those of Merlin, and such like, which tell you tales of lions, and bears, and goats, of the sun, of the moon, and many strange devices. Such prophecies must be despised, they are works of darkness, and forged by the devil to make uproars, and to beguile the people.

But despise not prophesying: that is, despise not to hear the word of God; turn not away thine ear from under-

standing. God giveth power to his word, that it may work according to his good pleasure. It will let thee see the weakness of thine error, and settle thee in the way wherein thou shouldest walk. If it had been dangerous for the people to hear the preaching of the gospel, he would not have sent his apostles unto all the world. If Lydia should not have liked to hear Paul prophesy, how might she have known God?

If those great numbers who heard Peter and were converted, had despised prophesying, and would not have heard him open the gospel unto them, they had never considered the great mercy of God, nor sought to be instructed in their salvation. Faith cometh by hearing. This hath been the means by which Christ hath given knowledge to kings, and princes, and all nations. It hath pleased God, saith St. Paul, 1 Cor. i. by the foolishness of preaching, to save them that believe.

Despise not then to come to the church of God, to pray in the congregation of the faithful, to hear the Scriptures of God read and expounded; it is the blessing of God offered unto thee. Where there is no prophecy the people perish. He that despiseth it shall be despised of the Lord; he shall be cast into darkness, because he would not delight in the light.

Verse 21. *Try all things, and keep that which is good.*

Try all things. God hath given you the Spirit of discretion and of judgment. Be wise, and know what is that good and acceptable will of God. Be not deceived with words of man's wisdom; let not the baseness or simplicity of any, cause you to refuse the message which he brings, and carry not yourselves to liking of all that shall be told you by such as bear great show and countenance. This it was that deceived the people of God; they gave ear to false teachers, who led them to worship the works of their own hands; therefore they said unto the stone, Thou art our father, thou hast delivered us; they fell down before it, worshipped it, believed in it, they slew the prophets of God, and stoned to death such as were sent unto them.

The scribes and pharisees seemed so grave and wise, that the people thought nothing good but what they allowed; they were altogether pliable to believe, to do, to speak, and to think, whatsoever the pharisees willed them. Christ saith unto them, Matt. vii. Beware of false prophets, which come

to you in sheep's clothing, but inwardly they are ravening wolves. St. John, 1 John iv. therefore saith, Dearly beloved, believe not every spirit, but try the spirits, whether they are of God; for many false prophets are gone out into the world. And further he directs us how we should try them: Hereby shall ye know the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God. Again, hereby you may try them: Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not to your house, neither bid him God-speed.

Hereby St. Paul required the Galatians to try between him and the false apostles: If any man preach unto you otherwise than that ye have received, let him be accursed. For now, do I preach man's doctrine or God's? The sadducees erred touching the resurrection, because they searched not the Scriptures. God teaches us by the prophet Isaiah, chap. viii. to make trial of teachers and doctrines: When they shall say unto you, Inquire of them that have a spirit of divination, and at the soothsayers, which whisper, and murmur—Should not a people inquire at their God? from the living to the dead? to the law and to the testimony? If they speak not according to this word, it is because there is no light in them. Paul puts Timothy in mind wherefore he left him at Ephesus, To command some that they teach none other doctrine; and to warn both the teachers and the hearers, that they give no heed to fables and genealogies, which are endless, which breed questions, rather than godly edifying, which is by faith.

Thus are the people of God called to try the truth, to judge between good and ill, between light and darkness. God hath made them the promise of his Spirit, and hath left his word unto them. They of Berea when they heard the preaching of Paul, searched the Scriptures daily, whether those things were so as he taught them, and many of them believed. So do you give heed to instruction, and yet receive not all things, without proof and trial that they are not contrary to the wholesome doctrine of the word of God.

Keep that which is good. When you have tried and found out the truth, be constant and settled in it. A wavering-minded man is unstable in all his ways. Follow

the truth, and be not carried about with every wind of doctrine. The devil will come in the name of God, and change himself into an angel of light. Let him not take the love of the truth from you; let him not remove you from faith and a good conscience; return not like swine unto your mire. God hath purged your hearts, and made them clean. Except they be preserved and kept occupied, the unclean spirit will return, and enter in, and dwell in you; so the last state of you shall be worse than the first.

We have great cause to hearken diligently to the apostle, *to keep that which is good.* We see this day great confusion in all places. Satan would fain entangle us again with the error of the wicked, and seeks to draw us from our steadfastness. Now is the time wherein God makes some trial of his servants; now iniquity seeks to have the upper hand. They seduce the people, and say, Here is Christ, there is Christ; here is the church, there is the church. God give us his Holy Spirit, to guide us in judgment, that we may discern the truth from falsehood, and know the blessed and gracious will of God, that we may walk in his ways, and serve him in reverence and fear all the days of our life.

In this world, as there is a Jacob, so is there an Esau; as there are many that love Christ with an unfeigned heart, so are there many that serve antichrist; and as there are many true professors of the truth of God, so are there many despisers of the same. This we may see here at home within this realm. We may see it, mourn and lament for it in our hearts.

Their practices are opened; they have broken out into open rebellion, to the breach of the peace both of God and man; they say with their lips, God save queen Elizabeth; yet they hold up their swords against her. Alas! what has she deserved at their hands? She has always dealt mercifully, without cruelty, without shedding of blood. God preserve her, that she may long reign over us, and bring all her enemies to confusion!

What pretence make they for this their doing—That hereby they seek to have religion reformed? Thanks be to God, religion is reformed far better than our fathers knew it these many hundred years. If those who lived before us might have seen and heard, as we see and hear, they would have rejoiced, and thought themselves happy.

But they would have the mass. What find they or see they in it, wherefore they should so desire it? Try all

things, saith Paul; therefore, examine and try the mass. What do we learn by it? what doctrine, what godliness in life, what comfort for salvation? It is a dumb and deadly service; the people are foreed to be at it; it is the very key of their religion. The people are bound to be present at mass; yet they neither receive any thing, nor eat, nor hear, nor understand any thing. You are wise, you have reason, you are the children of God; be you judges herein, and judge uprightly; for it is God's cause. Will they call this the Lord's supper? is this the sacrament of our redemption? is this that which Paul received of the Lord, and delivered unto the church? is this the showing forth of the Lord's death until he come?

They would have the pope's authority restored. What is the pope? They say, he is the successor of Peter. What doth the pope as Peter did? or what did Peter as the pope doth? He is a mortal man, and cursed are they of God that put their trust in man. He feeds not the floek, he teaches not the simple, he strengthens not the weak. I will say no more. God make him a servant of Christ, and a faithful disposer of the mysteries of God. .

They are offended at the marriage of the ministers of the church: yet Gratian, their great master, saith, The marriage of priests is not forbidden by any authority, either of the law, or of the gospel, or of the apostles.* The holy fathers that lived in the apostles' time, and shortly after, report, that Peter, and all the other apostles, excepting only John, were married, and had wives; the prophet Isaiah was married, and yet he saw the Lord sitting upon a high throne; Moses was married, and yet he saw God faee to face.

Will they reform the prophets and the apostles? will they account that to be unholy, which the apostle calleth honourable in all men? Ignatius, the scholar of St. John, saith, I wish to be found meet for God, as was Peter and Paul, and the other apostles that were married.

They paint their banner with the cross and five wounds. Why bring they thosearmsagainst us?† Do not we believe the cross of Christ? do not we rejoice and comfort our hearts

* Gratian was a celebrated Benedictine of the twelfth century. He published a work under the title of "Decretal," in which he endeavoured to explain and reconcile the canons and papal decrees which contradict each other. The popes were much indebted to this work for the high powers they assumed before the Reformation, but many of the authorities he quotes are spurious and supposititious.

† The standards of the rebels bore this device (see note, p. 166.)

by the remembrance of his wounds? Do not we read and show forth to the people the story of his passion? God knoweth, and you can bear us witness, and they cannot deny it, that we make this work of our redemption, wrought by the passion of our Saviour Christ, the chief and principal rock and foundation of our faith.

Therefore say we with the apostle, God forbid that we should rejoice in any thing but in the cross of our Lord Jesus Christ. Nay, rather, they are become our enemies, because we believe in Jesus Christ crucified; because we say, as God's word teaches, that Jesus Christ is the only Advocate to the Father for our sins; and that He hath with one offering consecrated for ever them that are sanctified; and that, The blood of Jesus Christ his Son cleanseth us from all sin, Heb. x. 1 John i. For this cause are they become our enemies.

Let us not fear their treacheries and attempts; let us keep that which is good, and hold it fast until death. Now we have tasted the word of God, and have received the comfort of the gospel, let us not despise it, nor be weary of it; let us pray unto God, that he establish the love of his truth in us; and that he will open the eyes of their hearts, and bring them to be partakers of those mercies, which yet, through ignorance, they have despised.

Verse 22. *Abstain from all appearance of evil.*

Keep yourselves not only from doing those things which are evil, but also from all appearance of evil. Offend not the conscience of thy brother, that he may have no occasion to think evil of thee. Commit not adultery, and withdraw thyself from the company of unthrifty and light and suspected persons. Be not like to them that are such. Lay not out thy money to usury, nor do any thing whereby others may think so of thee. Beware of uncharitable conveyance of thy money. Be not idolaters, and leave off to do any thing that may bring you into suspicion of idolatry.

Give not that honour unto any creature which is proper to God; have no fellowship with their works; bear no appearance of liking their evil; go not as they go; live not as they live. St. Paul reproves the Galatians, chap. iv. Ye observe days, and months, and times, and years. I am in fear of you, lest I have bestowed on you labour in vain. So doth he the Colossians also, chap. ii. If ye be dead with Christ from the ordinances of the world, why, as though ye

lived in the world, are ye burdened with traditions? as Touch not, taste not, handle not? So do the idolaters; you should not be like unto them.

They are the children of darkness, you are the sons of light; they will not be like unto you, and forsake their false gods. Why should you become like unto them, and forsake the God that made the heavens and the earth? You cannot make them ashamed of their errors, and embrace the truth. Why then should you betray the truth, and be partakers with them in error?

The Christians in old time began to wear garlands made of bay. What harm might be in that? what is a garland, but a furniture for the head? what is bay, but a little tree or bush? Yet the fathers that lived with them to teach them, said it was not lawful, not for that the thing itself was ill of itself, but for that they should not seem to follow idolaters. It had some appearance of evil; it was a ceremony and solemn fashion among the heathens; they would not be emboldened to do so; it would offend the hearts of many of the faithful to see Christians follow the fashion of the heathen.

When king Antiochus sent unto Jerusalem, and to the cities of Judah, that they should follow the strange laws of the country, many chose rather to die than to be defiled with unclean things, and to break the holy covenant, which God had given them.

Darius made a decree, that whosoever should ask a petition of any god or man for thirty days, save of the king, he should be cast into the den of lions. Daniel would not be kept so long from the service of God; he would not dissemble, he would not hide his zeal, nor show any appearance of ill; he prayed, and praised God, as he did before, and opened his chamber-windows, that it might be seen. Dan. vi.

Polycarp* might have saved his life, if he would have dissembled; he would not, he could not; he saw it would have been an appearance of evil, and discourage the brethren; therefore he spake boldly, I am a Christian. And being required to speak ill of Christ, said, "I have served Christ these fourscore and six years, and he never hurt me; how may I speak ill, and blaspheme my King, who hath given me salvation? This is my faith, Christ is my God;

* Polycarp was bishop of Smyrna, and was martyred at Rome about A. D. 167.

this is my religion; I am not ashamed to suffer death, rather than I will deny Him, who suffered death in his own body to save me."

It is good, saith St. Paul, Rom. xiv. neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Again he saith, 1 Cor. viii. Now when ye sin so against the brethren, and wound their weak conscience, ye offend against Christ; wherefore if meat offend my brother, I will eat no flesh while the world standeth, lest I should offend my brother. He that hath once made a shipwreck, standeth watchful ever after, not only to escape that rock or sand whereat he had loss before, but all others the like rocks and sands whatsoever.

Therefore, abstain from all appearance of evil; be not like the wicked of this world; you are the salt of the earth; you should not be partners of their corruption, but powder and season them; you are the light of the world; you may not be partners in their darkness, but lighten and guide them. Dissemble not. Serve God in the simplicity of your heart, and in the sight of all the world. Let it be written in your forehead what you think in your heart. Why should any man be ashamed of God's truth?

Verse 23. *Now the very God of peace sanctify you throughout; and I pray God, that your whole spirit, and soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ.*

Our God is the God of peace; he giveth peace and quiet to his church; he doth muzzle the lion, amaze the tyrant, make blunt the sword, and quench the fire prepared against his servants; he gives his sons peace and quietness among themselves; he abhors discord and malice between brethren. God is love, saith St. John, 1 John iv. and he that dwelleth in love, dwelleth in God, and God in him. He that loveth not his brother, abideth in death, 1 John iii. God hath made us all members of one body. There is no respect of persons with him, no difference of learned and unlearned, wise or foolish, rich or poor.

His will is, that all should be as one, of one mind, and that we shall all think one thing, and speak one thing, that we should be one fold under one shepherd, and with one mouth glorify the Father of our Lord Jesus Christ. For this peace Christ prayed, Sanctify them through thy truth;

bless them, take away all bitterness and swelling pride from among them; make them citizens of thy heavenly Jerusalem, that they may live in peace, and love one another, and delight one in other; that they all may be one, as thou, O Father, art one in me, and I in thee, John xvii.

God is the God and giver of peace. Whence then cometh division and dissension of minds; what is the cause that the whole world is so shaken with sects and troubles? All are not the children of peace. Christ himself, the Lamb of God, in whose mouth there was no guile, came unto his own, and his own received him not. Cain is always against Abel. Esau will never love Jacob. The darkness and the light can never agree. This is the cause of all unquietness and trouble. These things, saith Christ to his disciples, John xvi. have I spoken unto you, that in me ye might have peace; in the world you shall have affliction. The wicked shall not only hate, but betray, and cause them to die, which profess the name of Christ. Whosoever killeth you, will think he doeth God service; and these things will they do unto you, because they have not known the Father nor me.

The setting forth of the gospel of Christ is that which the world cannot abide; it reveals things that were hidden; it discloses the covetousness of those who kept the people in ignorance to make gain and merchandise of their souls; it overthrows mighty buildings and holds of merits, of pardons, of masses, of purgatory, which, by the policy, and wisdom, and power of this world, were exalted against God. This is the only cause of all this strife and trouble.

We have need of peace, of the peace of conscience, within ourselves; of peace, from the rage and fury of the world; and of peace and love among those that are of God's household. Let us seek peace at the hands of God, and he will stablish us in the peace of his gospel, and so give us the rest and peace of our souls.

Sanctify you throughout. The God of peace bless you, and keep you under the shadow of his wings; that your whole spirit, and soul, and body, may be kept blameless, unto the coming of our Lord Jesus Christ. Here mark, that the apostle divides man into three parts, the spirit, the soul, and the body; so that he seems to make the spirit one thing, and the soul another. How is it then, that we divide man into two parts, the soul and the body; and say, that he consists but of two parts; there is no difference; the matter

is all one; for Paul divides the soul into two parts; the first is reason and understanding, which he calls the spirit; the other is will and affection, which he calls the soul.

For as God hath given us reason to see what is good, so hath he given us will to seek after that which is good. Reason hath eyes, will is blind, and cannot see the way: therefore will must be led and guided by reason; reason must go before, will must follow after: therefore reason is compared to the husband, and will to the wife. If will take in hand to rule reason, it is no less disorder, than if the wife will adventure or take upon her, to rule her husband; therefore in this place reason, which is the principal part of our soul, is called the spirit; and will, which is the other part, is called the soul. So the spirit is not a several substance; but the soul and spirit are one soul, even as the body and flesh are one body.

Thus, therefore, Paul prays for the church: The God of peace sanctify you throughout, that your spirit, your reason and understanding, your soul, your will and affection, your body and your flesh, may altogether be pure and holy; and that they may be found innocent and upright, in the day of the Lord.

Verse 24. *Faithful is He which calleth you, which will also do it.*

He hath begun a good work in you; he will finish it. He will lead you from virtue to virtue, from strength to strength, from glory to glory. He hath called you, he will also keep you faithful, until the day of the appearing of our Lord Jesus Christ. You are Christ's sheep: no man shall take you out of his hands. He hath not lost one of all those whom his Father hath given him; he knoweth his sheep; none shall be confounded that put their trust in him. There is no condemnation to them that are in Christ Jesus. He is faithful, he will perform this unto you; not for your merits, but for his own name, and for his mercy's sake. Because he is faithful, he will not despise the work of his own hands.

Verse 25. *Brethren, pray for me.*

I wrestle not with flesh and blood, but with the prince and power of darkness. My enemies are strong; they are the enemies of the cross of Christ. I am weak, and of no resistance; our sufficiency is of him; without him we can do nothing; pray for me, that he will put his word into my

mouth, that I may be a vessel of his glory, to preach forth the glad tidings of his gospel; that I may be a faithful minister of the New Testament; that I may disclose the mystery of our redemption; that his Holy Spirit assist me, and make my travails fruitful.

Verse 26. *Greet all the brethren with a holy kiss.*
27. *I charge you in the Lord, that this epistle be read unto all the brethren the saints.*

Salute one another in token of true and unfeigned love and withhold not this epistle from any of the brethren. It is written for their sakes; let them hear it, that they may take comfort by it. How agrees Paul in this charge, with them that in no case would have the people read the Scriptures; who say that ignorance is the mother of devotion? It is the word of God the Father; why should not the people of God understand it? It is the water that springeth up to everlasting life; why should the people of God be driven away, and not suffered to drink thereof? It is the light of the world; why should the people be hoodwinked, and kept that they should not look up and see it? why should they sit, and perish in the darkness of death?

It is the will of God, that all the people should know him; from the least to the greatest among them. St. Paul saith, Rom. xv. Whatsoever things are written aforetime, are written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Christ saith, John xvii. This is life eternal, to know thee to be the only true God, and Jesus Christ, whom thou hast sent. Let us not forget these words of Paul: *I charge you in the Lord;* by his death, by his cross, by his blood, by the day of his appearance, that this epistle be read to the learned and unlearned; to the wise and simple; to the masters and to the servants; to all our brethren; to all the sons of God.

Verse 28. *The grace of our Lord Jesus Christ be with you. Amen.*

God open your eyes, that you may behold the way of righteousness, and direct you, that you may walk in it. Through his grace you have received the word, and it hath been fruitful in you, and by the same grace you shall continue in it for ever. His grace, and blessing, and mercy, be with you all. Amen.

THE SECOND EPISTLE

OF

ST. PAUL TO THE THESSALONIANS.

CHAPTER I.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God our Father, and in our Lord Jesus Christ.

In the former epistle he wrote somewhat touching the latter day, and the coming of our Lord to judgment, and saith, That day shall come as a thief in the night; and therefore exhorted them to watch and pray, and to prepare themselves to be in readiness. The false apostles fondly and maliciously mistook his words, and devised means thereby to disquiet the minds of the faithful, and to trouble the church of God.

Thus could the prince of darkness, the old serpent and deceiving spirit, turn the truth of God into occasion of slander. In the mean while the apostle was far off from them, at Athens; but when he heard of their case, he sent unto them this other epistle, wherein he declared more plainly that matter which before seemed doubtful, and sought to satisfy their hearts, and to remove them from all that error which they had conceived.

In discourse hereof, he takes occasion to speak of antichrist, of whom we hear much, and have had warning often. He telleth us, that he shall come in working of signs and wonders; that he is the man of sin, which shall thrust himself into the place of Christ. He showeth who is antichrist, and how we may know him; what things he shall do, what credit he shall have in the world, and by what power he shall be overthrown and confounded.

After this he speaketh of idleness, and of bodily labour; and requireth every man to live in the sweat of his brow,

and in painful travail, as God hath ordained. Other comfortable and necessary doctrine is delivered in this epistle, as will appear. The whole matter of the epistle is fit for these days in which we live, as if it were purposely written for us; for we live in the latter age of the world, and it cannot be, but the end of all things is at hand, and that the glorious appearing of our Lord shall be shortly.

Paul, and Silvanus, and Timotheus. This epistle was sent, not only from Paul, but also from Timothy and Silvanus. These three were all guided by one spirit, and had all one like care for the church of God: therefore he writeth thus; Paul, and Silvanus, and Timotheus, the servants of God, chosen from our mothers' womb, and appointed to publish the gospel of Jesus Christ, and to carry his name before kings and princes; and especially I Paul, who am your father, and have begotten you in Christ; who was sometime a blasphemer, and did persecute the faithful; whom it pleased God to make a chosen vessel for himself; who am also hated of my brethren and kinsmen after the flesh, for the gospel's sake; and who am ready to give my life for your behalf.

Unto the church of the Thessalonians, which is in God our Father, &c. You are, saith he, the beloved of God, you are his people, and he hath assured his mercy unto you; you have the promise, and the earnest of the life to come.—Here let us mark the state of that country as it was then, and compare it with itself as it is now. Then it was the church of God, for otherwise St. Paul would not so have called it. According to the grace of God given unto him, he laid the foundation, he planted and watered their hearts, and God gave the increase.

So that they received the word in much affliction, and the word of the gospel sounded from them, not only in Macedonia and Achaia, but their faith toward God was spread also abroad in all quarters. In such sort were they a vessel sanctified unto honour, full of blessing, and full of the mercy and grace of God.

But what is become of that country? In what case standeth the church of Thessalonica at this day? It is now the synagogue of Satan, under the tyranny of the Turk, and such as are enemies of the cross of Christ. Such a change hath the right hand of the Lord wrought in that place which was sometime his holy tabernacle. I thought good to mark this, that we might understand how vain a thing it

is, to put confidence in cities or churches, or in the names of our fathers.*

The church of Thessalonica, whose foundation was surely built by St. Paul himself, for which he was so careful, unto which he wrote special letters, to commend their increase in godliness, and their steadfastness in the gospel, is forsaken and laid waste. If the work which the Spirit of God wrought by the apostle be decayed, whose work may we think shall stand?

Jeremiah spake unto the people of the Jews, saying, chap. vii. Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, this is the temple of the Lord! That temple God himself commanded to be built, the form and fashion thereof God himself devised and appointed; therein he placed his tabernacle, and set up his mercy-seat; therein he showed forth his majesty, and the glory of his countenance. Yet all this notwithstanding, God said by the prophet, Trust not in these words, they are lying words, and will deceive you.

As the prophet spake of the temple at Jerusalem, so may it be said of any other church throughout the world; so may it be said of the church of Rome. We may say, Trust not in lying words, saying, The church of Rome, the church of Rome! Say not thus with yourselves, The church of Rome is built upon a rock, so surely that it cannot be moved, or that no wind can shake it; say not, the faith of that church can never fail. These are lying words; trust not in them; for Christ never spake any such thing of the church of Rome; it never had promise of more special privilege than was given to the church of Thessalonica. Read the Scriptures, behold the words of our Saviour, and consider them; you shall find no speech made of the church of Rome, nor any promise or piece of promise, wherein he binds himself more to the church of Rome than he has done to other churches, or to this of Thessalonica.

Thessalonica was beautiful in the sight of God; the Lord of hosts had pitched his tents round about her; the name of the Most Holy was placed in the midst of her; she enjoyed like spiritual peace and prosperity, as did the Jerusalem of the Almighty; she was a city fenced within itself;

* Thessalonica, is now called Salonichi. It was a celebrated city, and the capital of a part of Macedonia, a great mart for trade and very populous. Somewhat of its ancient splendour remains, it is five miles in circumference, and has 60,000 inhabitants. *Dr. Clarke.*

but the Lord hath taken away the light of his countenance from her. She hath forsaken the ways of righteousness, she hath left off to serve the Lord, and is become the place which the Lord hath forsaken; there is scarcely any remnant left there of those who call upon the name of our salvation, and love the Lord Jesus with an unfeigned heart.

This is the Lord's doing, and it is marvellous in our eyes. And is his hand shortened, that he cannot, or is his zeal abated, that he will not, in like severity, deal with such as forsake him? If he spared not the natural branches, if Jerusalem were overthrown because of her iniquities, it cannot be that he will spare other places which do the like, but that they should also be cut off. *

This is it what our Saviour hath said in the gospel of St. Matthew, ch. xxi. Therefore I say unto you, the kingdom of God shall be taken from you, and shall be given to a nation, which shall bring forth the fruits thereof. Such terrible and dreadful examples hath God laid before our eyes, to keep us in his fear, and in the awe of his judgments.*

Verse 2. *Grace be with you, and peace, from God our Father, and from the Lord Jesus Christ.*

This is the salutation of Paul in all his epistles; and is to say, I wish that the blessing, and favour, and love of God may light upon you. But for the better consideration hereof, and that we may know how earnestly we ought to pray unto God for this grace and peace which the apostle wisheth to the churches, let us look into ourselves, and see how miserable we are, if we be left void of this grace; and if God take his Holy Spirit away from us, what are we by nature, other than the bond-slaves of sin? We are not able to lift up our eyes unto heaven, nor to believe in God, nor to praise him, nor to call upon his name; we are not sufficient of ourselves to think any thing as of ourselves.

Unless he open our lips, we cannot show forth his praise; unless he heal our deafness, we cannot give ear to his word; unless he give us understanding hearts, we cannot take knowledge of his will. Destruction and unhappiness are in their ways, and the way of peace have they not known;

* The circumstance of Thessalonica still remaining a populous city, and yet utterly destitute of the light of the truth, is if possible a still more instructive lesson than the desolation of the churches in Asia, where the places themselves are ruined and without inhabitants.

there is no fear of God before their eyes; speaking of such as had not received the favour and grace of God to guide and direct them. And by the prophet Malachi God utters his displeasure against them, saying, I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hands.

Therefore the apostle prayeth that they may receive such measure of God's grace as may quench in them the fiery darts of the wicked, and enable them to hold fast that worthy thing which is committed unto them, and may keep them holy and undefiled, against the glorious coming of our Lord and Saviour Jesus Christ.

Verse 3. *We ought to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you towards another aboundeth.*

4. *So that we ourselves rejoice of you in the church of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.*

God hath wrought this good work of faith, and love, and patience in your hearts; he will make it prosper and increase. It is he who hath put this fire in you, and he will make it burn. He hath laid his leaven in the dough, or meal of your heart, and will make it heave, and work, until all be leavened. He will make you abound more and more, and will bring to a good end that which he hath begun.

Your faith groweth exceedingly. This is the will of God, that we wax and increase in all holiness. Hereby we know, whether we be of God or no; we may not stand at a stay, but must be renewed. One saith, Whosoever mendeth not himself in the practice of virtue, he groweth worse. God hath placed us in a race to run; we must so run, that we may attain the prize; we are grafts of the Lord's planting; we must grow to the height and breadth of a tree, and bring forth fruit; we are pilgrims and strangers, and pass by the wilderness of this world, into our heavenly resting-place; we may not stay by the way, but must remove our tents, and continually march on forward until that day come, when we shall enter into the land of promise.

So that we ourselves rejoice of you in the church of God, &c. Your faith is not only true and pure, but settled and constant; for you continued steadfast in the midst of

perseeution; you have been tormented, and suffered afflictions in your body by the hands of tyrants; yet could they never remove you from your faith in our Saviour Jesus Christ, nor from your obedienee to the will of God. You know, that all who live godly in Christ Jesus shall suffer perseeution, 2 Tim. iii.

Yet are you eomforted, and say as the prophet David, Psal. cxviii. The Lord is with me, therefore I will not fear what man ean do unto me. You cannot forget who it is that said, Matt. x. Whosoever shall confess me before men, him will I confess before my Father whieh is in heaven. But whosoever shall deny me, I will also deny him before my Father which is in heaven. He that loseth his life for my sake, shall find it; he that endureth unto the end, he shall be saved. And again, Matt. v. Blessed shall ye be when men revile you, and perseeute you, and say all manner of evil against you for my sake, falsely. Rejoiee and be glad, for great is your reward in heaven. For so perseeuted they the prophets whieh were before you.

Verse 5. *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.*

6. *For it is a righteous thing with God, to recompense tribulation to them that trouble you.*

7. *And to you which are troubled, rest with us, when the Lord Jesus shall show himself from heaven, with his mighty angels.*

8. *In flaming fire, rendering vengeance unto them that do not know, and which obey not the gospel of our Lord Jesus Christ:*

9. *Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power:*

10. *When he shall come to be glorified in his saints, and to be made marvellous in all them that believe, because our testimony toward you was believed in that day.*

Many are the troubles whieh the righteous men do suffer, but the Lord will deliver them. After Paul and Barnabas had preached the glad tidings of the gospel, they eonfirmed the diseiples' hearts, and exhorted them to eontinue in the faith; and said, Acts xiv. that we must through many afflictions enter into the kingdom of God. We must not there-

fore be afraid for any terror of them which trouble us for righteousness' sake; but rather looking over and beyond them, we must rejoice, and give thanks to God, who hath made us worthy, not only to believe in him, but also to suffer for his sake. For we know, that if our earthly house of this tabernacle be destroyed, we have a building given of God, a house not made with hands, but eternal in the heavens, 2 Cor. v.

These persecutions and tribulations which you suffer, are a manifest token, saith the apostle, of God's love towards you. For whom the Lord loveth, he chasteneth, and he scourgeth every son that he receiveth, Heb. xii. The prophets, and apostles, and martyrs, who were not only reviled and scourged, but beheaded, cut in pieces, drowned in the waters, consumed in the fire or by any other devices of tyrants cruelly put to death, by this way received the manifest token of their happy and blessed estate, and by this way entered into the kingdom of God. Athanasius, an ancient father, reckons the suffering of persecution to be a special note of a Christian man, saying, It is the part of Christians to be persecuted; but to persecute the Christians, it is the very office of Pilate and Caiaphas.

The Lord is not unjust, but all his works are righteousness and truth. Their little and short tribulation in this life, prepares an eternal and exceeding weight of glory unto his servants. Though they sow in tears, they shall reap in joy; they shall be taken up into heaven, and shall see God face to face, and shall be crowned with glory and honour. As for the ungodly, it is not so with them; they may flourish for a time, and have great power and authority in this world; but the Lamb shall overcome them, and their end shall be according to their works. David saith, Psal. xi. Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest. This shall be their portion to drink.

When the Lord Jesus shall show himself from heaven. There are many who are ashamed of Christ and of his word, in the presence of such as are enemies to the cross of Christ, and have countenance and authority in this world. But a time shall come, when Christ will show himself from heaven, accompanied with his holy angels; then will he also be ashamed of them, and put them from his presence; then will he render vengeance to them that have hated his truth; they shall then know whose members they have killed, and whose word and gospel it was, which they so despitefully

reproached; then the smoke of their torments shall ascend evermore, and they shall have no rest day nor night.

In this manner shall God triumph in victory over the wicked, by judging them to everlasting destruction, and will show himself wonderful in giving rest, and joy, and glory, and everlasting blessedness, to all those who love his truth, and believe in him.

Verse 11. *Wherefore we also pray always for you, that our God may make you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.*

12. *That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.*

God bless that good thing which he hath begun in you, and keep you steadfast in the truth, that you look not back now, after you have put your hand to the plough, and that you give no place to their dangerous and subtle persuasions, who persecute you; take heed to yourselves and beware, that you put not the word of God from you. He hath showed you his goodness and mercy, in that he hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son.

I make my prayer to God without ceasing for you always, that he will make you worthy of this heavenly calling, and that he will ever more and more fill you with the riches and abundance of his goodness and mercy, that through him you may be made perfect in all good works.

CHAPTER II.

Verse 1. *Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him,*

2. *That ye be not suddenly moved from your mind, nor troubled, neither by spirit, nor by word, nor by letter, as it were from us, as though the day of Christ were at hand.*

You are the children of those fathers which have fallen from their steadfastness, and have been led into error; beware, lest you also be carried away with every blast of false doctrine. The devil is subtle, his baits are pleasant, you are weak and simple, he will soon deceive you. Here let us consider how easily man may be deceived, that so we may

know the corruptions and weakness of our nature, and therefore what cause we have, ever to walk warily, to take heed to our steps, and to pray unto God, that he will incline our hearts unto his testimonies. When I say man may be deceived, I mean not boys, or children, or fools, or the simpler sort of men; but the learned, the wise, the politic; the kings and princes of the world; the teachers and rulers also of the people.

When Adam was yet in paradise, and made the ruler over all the beasts of the field, and was full of the graces and blessings of God, he soon departed from the counsel of God, and gave ear to the serpent: so easily was he deceived. Israel was as the apple of the Lord's eye, a people whom the Lord loved, and to whom he gave their heart's desire. He delivered them from Pharaoh, and with an outstretched arm led them through the Red Sea. Who would think such great mercies would ever be forgotten? or that such a people, so well instructed in the knowledge of God, and so often put in mind of their duty, should either the most part, or all of them, turn from God? Moses was absent but a while; he went aside to receive the tables of covenant; in the mean time they made unto themselves a molten calf, and worshipped it; they offered unto it, and said, These be thy gods, O Israel, that have brought thee out of the land of Egypt. So easily were the wisest of them, and Aaron, and the whole multitude, deceived, Exod. xxxii.

Their children after them forsook the Lord, and served Baal and Ashtaroth. They said to a tree, Thou art my father; and to a stone, Thou hast begotten me; they have turned their back to me, and not their face, saith God by the prophet Jeremiah. And was this the offence but of some small number of them? were they but few, or of the baser and simpler sort, whom the wicked spirit had thus seduced, to make them forsake the true and living God, and to give the glory due unto him to dumb creatures, and to the works of their own hands? No; they departed from God in great multitudes, with full consent and unity; they warranted their doings by antiquity, and by the custom of their fathers before them.

The prophet saith, According to the number of thy cities were thy gods, O Judah; and to the number of the streets of Jerusalem, have ye set up altars of confusion, even altars to burn incense unto Baal, Jer. xi. And in another place he saith, A great multitude, even all the people that dwell

in the land of Egypt in Pathros, answered Jeremiah, saying, The word that thou hast spoken unto us in the name of the Lord, we will not hear it of thee; but we will do whatsoever thing goeth out of our own mouth, as to burn incense to the queen of heaven, and to pour our drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, &c. Jer. xliv.

Thus even among that nation, which God hath chosen unto himself, the apostasy was so great, the departure from true holiness was so universal, that not only every city, but every street, was defiled with their idolatry. And, besides the women who burnt incense to other gods, a great multitude, yea, all the people with one consent, cried out against their preacher, refused to hear the word of God, and maintained their superstition.

The like may be said of the scribes and pharisees. They were wise, they were learned, and carried great show of holiness; yet they loved darkness better than light; they were blind leaders of the blind; they despised the commandments of God, for their own traditions; and not only they, but Herod, and Pontius Pilate, with the Gentiles, and people of Israel, gathered themselves together against the Lord, and against his Christ. What should I speak of those churches which the apostles of Christ planted, and watered, and confirmed in the truth? At Corinth, Paul preached the gospel; they received it gladly; he thanked God on their behalf, that in all things they were made rich in him, in all kind of speech, and in all knowledge; yet soon after they abused the holy mysteries, they denied the resurrection of the dead, they became carnal, and had envying, and strife, and contention among themselves.

The Galatians rejoiced so much in him, that he writeth thus of them: I bear you record, that if it had been possible, you would have plucked out your own eyes, and have given them to me; yet they did not abide in the truth, but gave ear to false apostles, and were deceived; therefore he reproved them, saying, O foolish Galatians, who hath bewitched you, that you should not obey the truth? Are ye so foolish, that after ye have begun in the spirit, ye would now be made perfect in the flesh? Ye did run well; who did let you,* that ye did not obey the truth? I am in fear of you, lest I have bestowed on you labour in vain, Gal. iii. 4, 5.

This frailty and weakness of our corrupt nature hath

* Hinder you.

showed itself, and hath appeared in all ages. We and our fathers have gone astray, and have followed after lies. The Lord hath looked down from heaven upon the children of men, to see if there were any that would understand, and seek God. All are gone out of the way, they are all corrupt, there is none that doeth good, no, not one, saith the prophet David, Psal. xiv. Therefore the apostle beseecheth the church at Thessalonica, that they settle themselves upon a sure foundation, and that they be not removed from the truth; he puts them in mind what they have heard, and of whom they have heard it, and exhorts them to continue steadfast therein.

Neither by spirit, nor by word, nor by letter, as it were from us. Let no man entice you from the love of the truth, nor withdraw you or remove you from that blessed hope unto which you are called, neither by pretence of revelation, which any would seem to receive from the Spirit of God; nor by pretence of any word of mine, as if I had so spoken; nor by any letter given unto you in my name, as if I had so written.—In these words he not only strengthens them against such practices of crafty and false teachers, but gives them therewithal a testimony of their constant abiding in the truth of the gospel.

Otherwise, if the seducers had prevailed; and if the Thessalonians had yielded unto them, and received their error, he would then have framed his speech unto them after this manner: O suffer yourselves to be advised. You do not run well, you have lost the highway. Give place to the Spirit of God; submit yourselves under his mighty hand; refuse not the calling whereby he hath called you. I could speak such things, wherewith you would be better pleased; but your case is such it requires rather free, and plain, and sharp reprehension, whereby you may be brought to consider, and amend your errors, than fair and smoothed speech, which might hold you still in your folly.

Seek, therefore, the kingdom of God, and the glory thereof, and seek not yourselves. Weigh truth and falsehood in an indifferent* balance, so shall the heavier weight of the one, soon bewray the lightness of the other. What thing in the world, so massy and so weighty as is the truth? Harden not your hearts, as did your fathers in the wilderness. It is no sin to yield unto God; it is no shame to lay apart all affection, and to change your mind to the

* Impartial.

denial of all ungodliness, and embracing of true holiness. The wise man saith, There is a shame that bringeth sin, and a shame that bringeth worship and favour, Eccles. iv.

In this sort it is likely the apostle would have spoken, if need had so required, but now, seeing them forcibly assaulted, and they that yet strove with such good courage, against the persuasions of the wicked; he commends their steadfastness, and exhorts them by these words, not to yield unto their persecutors, nor to go from their faith in Christ Jesus.

Neither by Spirit. That is, by revelation of the Spirit. The Spirit of God wrought mightily, and bestowed sundry and great gifts upon men. Christ said to his disciples, Matt. x. When they deliver you up, take ye no thought, how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you. And again saith he, John xiv. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; the Spirit of truth, whom the world cannot receive, because the world seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. The Holy Ghost shall be with you to assist you, to teach you all things, to direct your counsels, to lead you into all truth, and to preserve you from all error.

Now, as the Spirit of God was among the faithful, and distributed to every man several gifts,* as it seemed best to profit withal; so did the spirit of Satan wait upon the wicked, and possessed their hearts and bodies, and caused them to imagine and to do those things which were unseemly. He used them as instruments to disquiet the church of God, and to cast into it the seeds of error, of untruth, and dissension.

Of such spirits St. John giveth warning, saying, Believe not every spirit, but try the spirits, whether they are of God; for many false prophets are gone into the world, 1 John iv. At what time Ahab would not believe the answer which the prophet Micaiah made him, there came forth a spirit, and stood before the Lord, and said, 1 Kings xxii. I will go out, and be a false spirit in the mouth of all his prophets.

This spirit ever walketh up and down, seeking whom he may devour, and blindeth the minds of many, that the light of the glorious gospel of Christ may not shine unto them.

* Or separate gifts.

Take heed that you be not deceived by any such, which shall seek to abuse you, by pretenee of revelation. Though they shall take upon them to tell you of the day or hour of the coming of our Lord, believe them not; for the false spirit is in the mouth of such prophets.

Nor by word. Or, if any shall report, and go about to persuade you, that I have so spoken or taught in the congregations, or will boldly countenance out such matters, and tell you, saying, I was present; I heard his words, and remember them. This was the doctrine which Paul preached; refuse him that is such a one, for he brings not the truth unto you, but deceives you with lying and vain fables.

Nor by letter, as it were from us. Again, it may be that they which lie in wait to destroy you, to make their way easier, will counterfeit letters, and send them unto you in my name. This is a token in them that they are past shame; be not you carried away by any such pretenee from that which we have preached unto you. We have not taught you that the day of Christ is at hand; O, then, be not so soon removed away unto another gospel, by them which trouble you, and intend to pervert the gospel of Christ.

Many such sleights and false devices have been used by deceiving spirits to blind the eyes of the simple. There have been some who have set abroad their own fantasies under the names of Adam, the first man that God created upon the face of the earth, and Cain and Seth. Others have called their own dreams the gospel of Thomas, and of Bartholomew, and of Barnabas, and of the apostles of Christ. St. Augustine saith of the Manichees, The Manichees read secret, hidden scriptures, written, I know not by what cobblers of fables, under the name of the apostles. Such writings were never written by them whose name they bear, but were wickedly and falsely counterfeited under their names, by sundry heretics.*

This is that whereof our Saviour gave us warning, Matt. xxiv. Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. Again, he saith, If any shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets. Into what shape cannot he

* Jewell here refers to some of the writings which are called the apocryphal books of the New Testament. An account of them is given in Horne's introduction to the Scriptures. They were printed by the Rev. J. Jones in his work on the canon of the New Testament.

transform himself? In whose name will not he craftily set forth his errors who dares falsely set himself in the place of the Son of God? This hath evermore been the practice of that old serpent, to change himself into the likeness of an angel of light, and, under the credit of holy men, to deceive the world with unholy and unwholesome things.

Since the time that the church of God hath departed from her first faith, and would no longer be guided by the voice of the gospel, what, and how great forgeries have there been wrought! what epistles, and canons, and decretals, have been devised, to maintain several parts of false religion, and published under the name of Clemens, Cletus, Anacletus, and of others, whereof these holy fathers never thought! Thus have they cloaked themselves under the covert of the apostles, and of the fathers of the primitive church, and have sought to win credit in the world, by false show of antiquity.

It is certain that the Son of man shall come with his holy angels, and shall reward every man according to what he hath done in this life; then will he give sentence against the wicked, and will place the faithful at his right hand. In that day the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be utterly burned. In that day, we which live and remain, shall be caught up together with them (who are dead in Christ) in the clouds, to meet the Lord in the air, 2 Pet. iii. 1 Thess. iv. But of that day and hour knoweth no man: no, not the angels of heaven, but my Father only, saith our Saviour Christ, Matt. xxiv.

Now it remains that we see, by occasion of this practice of the false prophets, or false apostles, of whom St. Paul here warns the Thessalonians, how the wicked abuse the Holy Scriptures, and understand them contrary to their meaning. St. Peter said, The day of the Lord will come as a thief in the night, 2 Pet. iii. even as Paul had written to this people; as also it is spoken in the words of Christ, They shall see the Son of man come in the clouds with power and great glory. The false apostles use the same words, and wrest them to evil purpose, and take upon them to judge of the end of the world, and at what time the coming of Christ should be.

Christ said, John ii. Destroy this temple, and in three days I will raise it up again. There arose certain, that did

bear false witness against him, saying, We heard him say he would destroy this temple, made with hands. They remembered that temple was forty and six years in building, and thought it impossible that he could rear it in three days. They took his words otherwise than he meant; they thought of the material temple of stone in Jerusalem, and he spake of the temple of his body.

Again Christ saith, Matt. xvi. Thou art Peter, and upon this rock will I build my church. These are the words of Christ, spoken unto Peter, after he had witnessed of him, that he is Christ, the Son of the living God. Hereof they say, Peter is the rock, and the bishop of Rome is Peter's successor; he is the rock upon which the church is builded, and shall stand steadfast for ever. But they understand the words contrary to the meaning. For, alas! who would conceive that God would build his church upon a man, or upon any creature? Christ only is that rock whereupon his church is settled. Other foundation can no man lay, than that is laid, which is Jesus Christ.

Therefore Chrysostom expounds those words, I will build my church upon this rock, that is, upon this faith and confession. Likewise St. Augustine, Upon this rock which thou hast confessed, upon this rock which thou hast known, saying, Thou art Christ the Son of the living God, will I build my church; that is, I will build my church upon myself, who am the Son of the living God; I will not build myself upon thee, but I will build thee upon me.

Christ saith, John iii. Except a man be born again, he cannot see the kingdom of God. These words are most true; for by our own nature we are the vessels of God's wrath, and the children of damnation; unless we are regenerate, and born anew of water, and of the Holy Ghost, we cannot be saved. Yet Nicodemus, a wise man, a pharisee, and a ruler of the Jews, mistook this speech; it seemed strange unto him how a man might be born when he is old. Can he enter, saith he, the second time into his mother's womb, and be born? how can these things be? Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things? This new birth must be from above, even by the working of the Holy Ghost.

Again Christ saith, John vi. Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you. The Jews heard him, but mistook his words. They did not understand his meaning; therefore they said, This

is a hard saying; who can abide the hearing of it? They reasoned among themselves, how it might be, that either he could give them his flesh to eat, or that they could take his flesh and eat it, or take his blood to drink it. But when Jesus knew that his disciples murmured at it, he said unto them, Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing.

Hereof Augustine saith, They took the saying of Christ foolishly; they thought of it carnally, and imagined that the Lord would cut off small pieces from his body, and give it to them; therefore they said, This saying is hard:—they were hard, and not the saying; for if they had been meek and not hard, they would have said to themselves, This is not spoken without some cause: there is some mystery hidden under his words.

And again he saith, Understand those things spiritually, which I have spoken unto you. You shall not eat with the mouth of your body, this body that you see; nor shall you drink that blood which they shall shed that shall crucify me. I have commended unto you some sacrament; understand it spiritually, and it shall quicken you.

Thus we see the true meaning of Christ's words, and after what gross manner the Capernaites understood them. Let us beware we fall not into like error. Christ spake truly of his body, when he called it a temple: the Jews destroyed it, and in three days he did raise it up again. Mistake not his words: be not deceived. It is true that he said, Upon this rock will I build my church. Mistake him not, Christ himself is the rock, and not Peter. It is true that a man must be born anew, or else he cannot be saved. Mistake not this: hereby is meant, not a bodily birth, but a renewing of the soul of man.

It is truly said, that Christ's flesh is that bread which came down from heaven, and giveth life to the world; but mistake it not, for this bread filleth not the body, but the mind; it requires the hunger of the inner man. Even so is it true, that the apostle saith of the day of the Lord; take heed you mistake him not, and fall into the error of the false apostles, who take upon them to appoint the time and hour when the Son of man shall come unto judgment.

Verse 3. *Let no man deceive you by any means, for that day shall not come, except there come a departing first, and that that man of sin be disclosed, even the son of perdition.*

The church of God hath ever been under persecution and afflictions, as may appear by the histories of all ages; but God hath not failed to comfort them, and work their deliverance. Israel was in great bondage under Pharaoh; they were put to great slavery, to chop straw, and to bake brick, &c. Their male children were slain before their faces. This was done unto them, that they might be rooted out, and their name quite put out from the earth. It was high time for the Lord to put to his hand. They called upon him in their troubles, and he heard them; then sent he Moses and Aaron, and delivered them; he opened the Red Sea, and gave them passage.

When the Philistines oppressed them, God sent them Gideon, Barak, Deborah, and Sampson, whom he endued with wisdom and courage, and power to overcome their enemies, and to set them at liberty. What should I speak of Nebuchadnezzar, Antiochus, Nero, Julian, and other tyrants? They oppressed the servants of God, and kept them in great misery; but God looked down from heaven, and was their helper in the time of need; he brake their cords asunder, and delivered them. The more cruelty was extended or practised against them, the more glorious did God show himself in the overthrow of their enemies. Great oppressions and cruel persecutions were done upon the saints of God by these and other wicked princes.

But the most cruel of any that ever were, are, or shall be, is the cruelty of ANTICHRIST. By him the church of God shall suffer great tribulations, such as were not from the beginning of the world; and then shall his fury increase, and his tyranny be the greater, when his kingdom shall decay, and the days of his desolation shall be at hand. Primasius saith, "Then shall Babylon come to the ground, when she shall last of all take power to persecute the saints of God." For then will God arise, and will judge his own cause; he will deliver the afflicted, and will slay antichrist with the breath of his mouth. Hereof Gregory saith thus: "The church, after these days of her affliction, shall afterward, notwithstanding, be strengthened with great power and might of preaching."

Except there come a departing first. There must first be a departing from faith in the church of God, and then shall be the coming of the Lord. There was one general departing in the days of Noah. All flesh had corrupted their ways; there was not any that did seek after righteous-

ness; then came the day of the Lord upon them; he poured out the waters, and they prevailed upon the earth, so that both man, and cattle, and worm, and the fowl of the heaven, were destroyed.

There was a general departing of the Jews and people of God at Jerusalem. They made the house of God a den of thieves; they saved a thief, and crucified the Lord of glory. God had no delight in them, neither regarded their sacrifices. Christ said unto them, Matt. xxiii. O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which have been sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate: they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation, Luke xix. Such a departing it shall be, whereof the apostle speaketh, and so general, that the Son of man, when he cometh, shall hardly find faith upon the earth.

But this departing is diversly taken. Some understand it of the empire, that the kingdoms and countries which were before in subjection to that estate, shall depart from it, and that then antichrist shall spring up.* Others think, that this is spoken of that departing wherein the godly have carried themselves from the obedience of the church of Rome.

But others more truly say, it is the departure from the doctrine, and religion, and love, and obedience of the gospel of Christ, whereof, in another place, he saith, In the latter times some shall depart from the faith, and shall give heed to spirits of error, and doctrines of devils, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with giving thanks of them which believe and know the truth, 1 Tim. iv. These men shall have a form of godliness, but shall deny the power thereof. They shall turn their ears away from the truth, and will incline their hearts to hear fables.

The words of the apostle are plain, to show that there shall be a departing. But as we see, it is not agreed upon, what manner of departing this shall be, nor by whom it

* This was a very general opinion amongst the early fathers, many of whom expressed themselves anxious for the continuance of the Roman empire, believing that when it should be removed antichrist would appear. See a note on verse 7, page 232.

shall be wrought. Our adversaries lay it unto us, saying, You have wrought this departing; you have departed from the church of Rome; you are they, of whom St. Paul hath spoken; you are the founders of antichrist; so say they: but would to God they and their fathers, and the church of Rome, had not wrought this departure.

Bernard beheld the state, and pride, and disorders of the church of Rome in his time, and therefore said, "It remaineth that the man of sin, that is, the son of perdition, be revealed, even the devil which flieth not only in the day, but destroyeth in the noon-day, which is not only changed into an angel of light, but is exalted above all that is called God, or that is worshipped." And Gregory saw who they were that should work this departing, and make way for antichrist, therefore said, "I speak it boldly, whosoever calleth himself the universal priest, or desireth so to be called, (as now the pope doth,) in the pride of his heart, he is the forerunner of antichrist."*

Now that we may yet better know what manner of departure that shall be, let us consider what St. Paul speaketh of the church of God, which was in his time. Unto the Corinthians he saith, 1 Cor. xiv. If all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of all men, and so are the secrets of his heart made manifest, and so will he fall down on his face, and worship God, and say plainly, that God is in you indeed. How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying, &c. for God is not the author of confusion, but of peace, as we see in all the churches. Blessed were they of God. All things among them were done to edifying.

The Holy Scriptures were read openly in the presence of the people; the people reverently kept silence, and gave ear, and understood the will of God, and submitted themselves unto it. The prayers were in a known tongue, so that the unlearned might understand them, and say, Amen. The holy mysteries were duly ministered; the people received the sacrament of the Lord's supper under both kinds, as

* Bernard lived in the twelfth century; Gregory at the conclusion of the sixth. For an account of his opposition to the bishop of Constantinople's assuming the title of universal bishop, see *History of the Church of Christ*, III. p. 44. 48.

Christ had instituted, and all communicated together. Chrysostom, writing upon that chapter, saith, "Verily the church then was a heaven, the Spirit of God ordering all things, and directing all the heads of the church."

In the time of Tertullian, the Christians still kept this manner, therefore he saith, "We meet together at the reading of the Holy Scriptures; we nourish our faith with those heavenly words; by them we raise up our hope, and settle our affiance and trust." Augustine, Chrysostom, Origen, and other ancient and godly fathers, commended the reading of the Scriptures unto the people, called upon them to read themselves, or to get others to read unto them; and that they would hear them not only in the church, but also at home in their houses.

They taught them the hurt and danger of ignorance; that ignorance of the Scriptures hath been the cause of heresies, and that it hath brought in corruption of life and of manners. This was the order and usage of the church in the time of the holy apostles, and of our first fathers. The people were guided by the word of God; they were made partakers of the holy mysteries, and all things were done in the church to edifying. And the same order is this day restored and practised in our churches.

Let us look into the church of Rome, and behold the usage and behaviour thereof. Where shall we find that heavenly comeliness which St. Paul requires? Where is the comfortable reading of the Scriptures? Where are the people taught their salvation in Christ Jesus? Where is the brotherly meeting of all the congregation at the communion of the Lord's supper? May we say of Rome, that it holds fast the form and fashion of that church which Christ and his apostles left unto us, and which the holy ancient fathers continued? Nay, rather, we may say of them with Chrysostom, "They may have the chests and coffers wherein the treasures were sometimes kept, but the treasures they have not." We may say, It is not now a house of prayer, but a den of thieves: we may say, It shall no more be called Bethel, the house of God, but Bethaven, the house of vanity, or of lying.

Jupiter and Bacchus, and the idols of the heathen, were not so dishonoured of their worshippers, as the almighty and everlasting and only true God is dishonoured in that synagogue. I speak of Rome as it is now, and as it hath been these many years. For in the time of our elder fathers, it

had great testimony of true holiness. Ignatius called it "most chaste." Tertullian said, it was a happy church, because the apostles of Christ suffered martyrdom in it, and left their whole doctrine unto it.* And in like sort did others give unto Rome, as it was in those times, reverend and worthy commendation. But now saith he, O Rome, how much art thou changed from the old Rome! Thou which hast been the chief in all the world, art now the chief in all naughtiness. They have forsaken the manner of life, and the love of the gospel, which they of old time had in Rome, and therefore cannot be inheritors of their commendation.

When Chrysostom considered the state of the church, as the apostle speaks of it unto the Corinthians, and saw how far the church in his time swerved from that, he said, "We have now only the bare signs of those things." Again: "The church which is now, may be likened to a woman, which hath forsaken her wonted modesty, and hath only certain outward shows of that first felicity, and keepeth still the hutches and boxes of precious things, but lacketh the treasure which was in them. To such a woman may the church this day be likened. I speak not this of the gifts, for the matter were not so great, if we wanted them only, but of life and of virtue."

And again he saith: "I will tell you of one other box of that treasure, which our father left unto us, which is empty, and hath nothing left in it at this day. In times past they did sing all together, so do we also; but then they were all of one mind and of one heart; at this day you shall not find one man that agrees with himself, there is such war and discord in all things, every where. The name of peace is common in all places; but peace itself is no where to be found. Then men used their houses like churches, now men do use the church as they use their house, nay, more profanely than any house." Thus Chrysostom blamed the church in his time, and sets forth their departing from the faith. He lived about four hundred and eleven years after Christ.

What may we think he would say of the church that hath been of latter years, if he had lived to see the deformity and abuses thereof? Where, besides that they are not of one mind and of one heart, they suffer not the people all together to sing the praises of God; where they have not only

* Ignatius was martyred at Rome, A. D. 107. Tertullian lived at the commencement of the third century.

emptied such boxes or hutches, wherein Christ left great treasures unto his church, but have made light account of them, and have cast away the very patterns and images of true godliness. They drive away the people from reading the Scriptures, and reckon that as unlawful as to cast the bread of the children unto dogs, or pearls before swine.

They lead men from trust in the blood of Christ, and teach them to believe such things, and to put confidence in those creatures, which cannot profit or help them at all. You may remember what prayers they used, but bless your ears, for they are words full of horrible blasphemy. They said to the holy and blessed virgin Mary, the mother of our Redeemer and Saviour, "Our trust and hope we put in thee, O virgin Mary; defend us everlastingly." They say, "O happy mother, which dost purge us from our sins;" and, "The merits of holy Mary bring us to the heavenly kingdom." Again: "Thou art the mediator between God and man, the advocate for the poor, the refuge of all sinners." O merciful Christ what is become of thy passion! where is the price of thy blood! how are we led away from thee to seek redemption in a creature!

Again they say unto her: "Thou art the lady of angels, thou art the queen of heaven; command thy Son, show thyself to be a mother. He is thy Son, thou art his mother; the mother may command, the child must obey." Again; they turn all that is spoken in the whole book of the Psalms of the prophet David, either of God, or of Christ, and apply it to the virgin Mary, and call that psalter, the psalter of blessed Mary. Whoever will take the pains to peruse it, shall find that comfortable speech of our Saviour, Matt. xi. Come unto me all ye that are weary and laden, and I will ease you, thus blasphemously abused in the second Psalm: "Come unto her all ye that travail, and be heavily laden, and she will give rest and comfort to your souls."

Another saith, "The kingdom of God is of two parts, of justice and of mercy. He reserveth justice to himself, and the other part, that is, mercy, he hath yielded unto his mother." Therefore one of them plays the proctor, and takes upon him to show the difference of those two courts, saying, "You must appeal from the court of God's justice, to the court of his mother's mercy."* And is there not good cause he should give us this counsel, if it be true that he hath written? "No mercy cometh from heaven to the earth,

* Bernardinus in Mariali.

but it must pass by the hands of Mary; for she is the mediator of our salvation, of our justification, of our reconciliation, and of our participation."*

What is blasphemy, if this be not blasphemy? They which will seem somewhat to blush at these things, will perhaps excuse this, and call it spiritual dallianee. Unhappy are they, and heavy judgment shall abide them, that in such sort dally, and scorn the price of our redemption. Oh! let us open our eyes: we are sons of God; God hath given us eyes to see, and ears to hear, and hearts to understand. Let us judge uprightly; it is God's cause. Whosoever considers these, and such other great errors, must needs confess that the church of Rome hath wrought that departing whereof the apostle speaketh. In the late council of Trent, Cornelius, the bishop of Bitonto, somewhat plainly acknowledged the great apostacy and departing of the church of Rome, both in matters of faith, and in conversation and life. These are his words: "Would God they were not gone wholly with general consent from religion to superstition; from faith to infidelity; from Christ to antichrist; from God to Epicurus; saying, with wicked heart and filthy mouth, There is no God; neither hath there been this great while any pastor or pope that regarded these things. For they all, both pope and cardinals, and others, sought their own, and not one of them sought for the things that pertain to Jesus Christ." Yet say they, there can be no departing from faith in the church of Rome; the faith thereof cannot fail; for Christ hath said, Luke xxii. I have prayed for thee, that thy faith fail not. And again, Matt. xvi. The gates of hell shall not prevail against it. Therefore in that place there can be no decay. This is the saying of some, who humble not themselves to know their error, who love the praise of men more than the praise of God; whose glory is their shame, who mind earthly things.

* Many similar expressions will be found in the office of the virgin, even as "reformed" by the popes *after* the council of Trent, and used at the present day. In the first office, (Paris, 1663, p. 21,) the form of absolution is, "Lord lead us to the kingdom of heaven for the prayers and merits of blessed Mary, always a virgin, and of all the saints." The benediction is, "May the virgin of virgins herself intercede with the Lord for us." In the rosary of the blessed virgin, recently printed at Dublin, (p. 230,) the following is part of a prayer to her, "Obtain for us by *thy* intercession that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever." Other prayers of the like description might be quoted.

The apostle saith, there shall be a departing; that it shall not be among the Jews and infidels, but among those which were reckoned to be of the household of faith, and the children of God. What is it from which they shall depart, or wherein the decay shall be? Does he mean their riches, their gold, and silver, and bread, &c.? No; but the doctrine of the gospel, and faith in Christ; the pure words, which as silver from the earth are tried, and purified seven times in the fire; the well of water, which springeth up into everlasting life, shall decay in the house of God. The people shall shut their ears, that they may not hear the truth, and shall give heed unto spirits of error, and doctrines of devils, which speak lies through hypocrisy. And let them not say, The church of Rome cannot err. For where did Christ ever give, or where have the apostles ever made mention of any such privilege granted to that church?

St. Peter saith, There were false prophets also among the people; even as there shall be false teachers among you, which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation; and many shall follow their damnable ways, by whom the way of truth shall be evil spoken of, 2 Pet. ii. Paul warned the church of God at Ephesus, not only that, after his departing, grievous wolves should enter in among them, but of themselves should men arise, speaking perverse things, to draw disciples after them, Acts xx.

When Christ said, Luke xviii. When the Son of man shall come, shall he find faith upon the earth? and when he told his disciples that the abomination of desolation should stand in the holy place; when he warned them in this sort, Matt. xxiv. Then if any shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, the very elect should be deceived—it is most evident, he spake of that departing which should come, and should appear in the church of God; which departing our forefathers did behold, and mark in their times, and which hath of late years appeared so manifestly, that no man, who is not wilfully blind, can doubt thereof.

St. Paul knew not any such state of the church of Rome, nor any especial grant made unto it, in such sort, that it should never err. For unto the church of Rome he writeth,

Boast not thyself; be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee; through unbelief they are broken off, and thou standest by faith. Behold therefore the bountifulness and severity of God: towards them which have fallen, severity; but towards thee, bountifulness, if thou continue in his bountifulness, or else thou shalt also be cut off, Rom. xi.

That is, if he spared not the Jews, his own people, how will he spare thee who art but a stranger? If thou continue not, thou shalt be cut off; it may be thou shalt also depart from the faith, as the Jews have done; then shalt thou be as a withered branch, and shalt not draw any moisture from the root; then will God also forsake thee, and the end shall be worse than the beginning. In saying thus, he said not, Thou shalt not err.

If the church of Rome cannot err, what need have they who are of that church, either of the Scriptures, or of the fathers, or of councils? Perhaps through this pride they grew first to despise the Holy Scriptures, and would not direct their ways by them; they are high-minded, and boast themselves, that they are as mount Sion, which shall not be moved.

Yet our Saviour likeneth the church sometimes to sheep, as in the fifteenth of St. Matthew: I am not sent, but unto the lost sheep of Israel; sometimes to children, which are simple, and soon beguiled; sometimes to a vine, which is weak, and easily thrown down; sometimes to the moon, which waxeth, and is also in wane, and many times gives no light.

The ancient fathers compare the church of God to no one thing so commonly, as to a ship; and who knows not how a ship is tossed hither and thither? how it is in danger of sands, and of rocks, and of pirates, and in danger of drowning by leaking? If the sheep were not a straying kind of cattle, why should they need a shepherd? If little children could guide themselves, what need had they of a guide? If the vine did not hang down, and lie on the ground, what need were there of props, or of one to set it up? If there were no fear for the passage of a ship; if it could not miscarry, what should it need a pilot?

Let no man therefore say, The church is safe for ever, it cannot err, it cannot decay. Such words are deceivable and lying words; for false prophets shall come; there shall be a desolation; there shall be a departing, even in the house

of God, and that day of Christ shall not come, except there come a departing first; and that *the man of sin be disclosed, even the son of perdition.*

Verse 4. *Which is an adversary, and exalteth himself against all that is called God, or that is worshipped, so that he doth sit in the temple of God, showing himself that he is God.*

Thus the apostle speaketh of antichrist: he is the man of sin, and the son of perdition. It will be somewhat hard to treat of this matter, and to open the words of this Scripture. Whatsoever I shall speak, it will be ill taken of many, and many will doubt of the truth of my speech; such affection they bear to him whom the apostle deciphers to be antichrist. Albeit whatsoever I utter in opening the apostle's words shall be such, as the Holy Scriptures and learned writings of the holy fathers have left unto us, and the church of God hath proved, and at this day doth prove to be true.

God promised, that Christ should come into the world, even the Shiloh, unto whom all the people should be gathered, and that he should be the hope of Israel, and deliver his people from their sins. God made promise of him to Adam, and to Abraham, David, &c. The Scriptures are full, and the prophets make frequent mention of this promise. Old men and young men, and all the people, waited for the fulfilling thereof, and said, Send him whom thou wilt send. And again: Ye heavens send the dew from above, and let the clouds drop down righteousness; let the earth open, and let salvation and justice grow forth, Isa. xlv. And again: God will come and save you, Isa. xxxv.

Thus was every eye bent upon him, and every heart waited for his coming. But when the fulness of time was come, God sent forth his Son made of a woman, that we might receive the adoption of the sons. He was in the world, and the world knew him not: he came unto his own, and his own received him not. Light came into the world, and men loved darkness better than light, Gal. iv. John i. iii. They to whom the promise was made, and who wished for him, and made all their common talk of the hope of his coming, when he came knew him not; they reviled him, and said, Behold a glutton, and drinker of wine, a friend unto publicans and sinners, Matt. xi. They called him Beelzebub, and a false prophet, and a seducer of the people. Him they did take by the hands of the wicked; they

betrayed him, they denied the Holy One and Just; they hanged on a tree, and killed the Lord of life!

Such was the receiving of Christ! This did they to him through ignorance. It was not given them to know the secret of the kingdom of heaven; they have not known the Father, nor whom he hath sent, Jesus Christ; therefore, saith he, I confess unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and learned, and hast revealed them to babes; even so, Father, because it so pleased thee, Luke x.

Now as the coming of Christ was, such is the coming of antichrist. God hath foretold of his coming. Daniel hath foretold, Christ and his apostles, Paul and John, have foretold it. The Scriptures and old fathers make often mention hereof. There is none, either old or young, either learned or unlearned, but he hath heard of antichrist; they hate his name, and detest him before they know him.

But here you may mark the wonderful sleight and subtlety of Satan; the world shall look after the coming of antichrist; he shall not fail, but come: all men shall carry hatred against him, and reckon him abominable, and yet their eyes shall be blinded, and their hearts deceived, so that they shall not know him: they shall hate his name, and embrace his doctrine; he shall cover himself with a cloak of holiness: they shall think they do good service unto Christ, but shall therein do service unto antichrist.

The divers fantasies of men have devised many fond tales of the person of antichrist: some say he should be a Jew, of the tribe of Dan; some, that he should be born in Babylon; some, that he should be bred up in Bethsaida and Corazin; some, that he should rise up in Syria; some, that Mahomet is antichrist; some, that he should overflow Rome; some, that he should build up the city of Jerusalem; some, that Nero was antichrist; some, that he should be born of a friar and a nun; some, that he should continue but three years and a half; some, that he should turn trees upside down, with the tops in the ground, and should force the roots to grow upwards, and then should flee up into heaven, and fall down and break his neck!

These tales have been craftily devised to beguile our eyes, that whilst we think upon these guesses, and so occupy ourselves in beholding a shadow, or probable conjecture of antichrist, he which is antichrist indeed, may unawares deceive us.

Except that man of sin be disclosed. The apostle seems to teach us of antichrist, as if he should be one man, because he calls him *The man of sin;* but we may not so take him. The manner of the Scripture is, oftentimes, and in divers places, that it speaks that of many, which seems to be spoken but of one. So Daniel sets forth the kingdom, and all the kings of Persia, in the name and likeness of a bear, and so describes the state of other whole kingdoms in such particular names. And so doth the Spirit of God, in the Revelation, set down under the name of the beast, the succession and continuance of many; he means not that antichrist shall be any one man only, but one estate or kingdom of men, a continuance of some one power and tyranny in the church.

We read of Pharaoh, a cruel tyrant, that he persecuted the people of God in Egypt; and of Nebuchadnezzar, that he oppressed them, and brought them captives into Babylon; and of Antiochus, that he likewise fought against them, and overcame them, and led them captives into Macedonia. They all were mighty and cruel tyrants; yet one other shall come, whose cruelty shall be heavier, and whose continuance shall be longer, than was the cruelty or continuance of any of those; who shall work his purpose, not in Egypt, nor in Babylon, nor in Macedonia, but in the holy place, even in the church of Christ, and in the house of God. And this state and continuance of persecution in the church is the state of antichrist.

But what shall he do whereby he may be known? Paul saith, *Which is an adversary.* This shall be the mark whereby you may know him; he shall set himself against God, and against Christ, for he is an enemy of the cross of Christ. Why then, say you, are not the Jews, and Mahomet, and the Turk, either all, or the most wicked of them, so called, seeing they utterly refuse all Christian religion? Because none of these sit in the temple of God, which is the place where antichrist shall advance himself; and because antichrist shall not in open show set himself against Christ, as doth Mahomet, and the Turk, but subtlely and craftily, like an evil and ungracious servant. He will not openly speak his blasphemies, or spit at the gospel of God, or defy the name of Christ; but he will call himself "the servant of God;" perhaps, "the vicar of Christ;" and perhaps, "the servant of God's servants;" or perhaps, "the head, or the chief member of the church."* He shall

* Titles assumed by the popes.

say he is led with the zeal of God's house, and shall do nothing less; for he shall seek himself; he shall say, he seeks the glory of God, when all that he doth is for the enriching and ambitious enlarging of his own worldly pomp and vanity.

In matters of princes, if any man take upon him the name of an ambassador, or deputy to a prince, having no commission thereto, and in this boldness presume to levy and raise a power, and force the subjects to follow him, although he work all this under the name, and by the colour of the prince's authority, as is the manner of rebels to do, yet he is a traitor, and his doings are not well thought of because he deals in the prince's matters without warrant from the prince.

Even so antichrist; he shall come in the name of Christ, yet will he do all things against Christ, and under pretence and colour of serving Christ; he shall devour the sheep and people of Christ; he shall deface whatsoever Christ hath taught; he shall quench that fire which Christ hath kindled; those plants which Christ hath planted he shall root up; he shall undermine that house which Christ hath built; he shall be contrary to Christ; his faith contrary to the faith of Christ, and his life contrary to the life of Christ. Is any man desirous to know antichrist? His coming shall be notable; it shall astonish the world. By this mark you may know him; he shall be contrary to Christ. To show you at large this contrariety, by comparison of things contrary in Christ and antichrist, would ask long time. It shall be sufficient that we consider only some few wherein they are manifestly contrary, that by them judgment may be made of the residue.

St. Paul saith, Heb. x. With one offering hath he consecrated for ever them that are sanctified. And again: We are sanctified by the offering of the body of Jesus Christ once made. What is he then that saith, I make priests to offer a daily sacrifice for the sins of the people, by whom the offering up of the body of Christ is made every day? He is contrary to Christ; he is antichrist.

St. Paul saith, Eph. i. God hath appointed Christ over all things, to be the Head of the church. What is he then, which saith, I am the head of the church? which saith, All the churches of God are knit in me; you must understand as I understand; you must hear with mine ears, and see with mine eyes; I will govern and direct you? He is contrary to Christ; this is antichrist.

Christ ordained that the communion should be ministered under both kinds, Matt. xxvi.—What is he, then, that delivers it to the people but under one kind? He is contrary to Christ: he breaks the first institution of the Lord's supper; he is antichrist.

Christ saith, John xviii. My kingdom is not of this world. —What is he then, which saith, I am lord of lords, and king of kings: I have right to both swords; my power and authority reacheth over all the kingdoms of the world? He is contrary to Christ; he is antichrist. Christ washed his disciples' feet, John xiii.—What is he then, that gives his feet to be kissed of kings and emperors? He is contrary to Christ; he is antichrist. Christ paid tribute to Cæsar, Matt. xvii.—What is he then, that exempts himself and his clergy from the temporal sword and authority? He is contrary to Christ; he is antichrist.

Christ allowed marriage, and reproved fornication.—What is he then that allows fornication, and forbids marriage? He is contrary to Christ; he is antichrist. Christ saith, John v. Search the Scriptures.—What is he then which saith, Give not that which is holy to dogs, neither cast pearls before swine; ye may not search the Scriptures? He is contrary to Christ; he is antichrist. These are the certain and undoubted marks of antichrist.

So that he doth sit in the temple of God. That is, he is bold and without force or constraint of any danger: he is not driven to hide himself in a corner; he is exalted in the eye and in the heart of the world. He bears rule in the conscience of men. He has the keys to open and shut at his pleasure. He makes kings and princes become his subjects; he rules them, not by sword or spear only, but by pretence of religion; he tells them, all things are put in subjection under his feet; that he is the vicar of Christ; that his word must be taken as the word of God. So, he sitteth in the temple of God, as if he were God.

The godly preachers sit also in the temple of God; they are the ministers of Christ, and disposers of the secrets of God. There they expound the Scriptures, and show the good and acceptable will of God. There they exhort, and teach, and reprove, and correct, and instruct the people in righteousness. Antichrist sits not in the church after this sort: he teaches not, nor exhorts the people. He makes that no part of his office. How sits he then? What shall he say? What shall he do?

The apostle tells us: *He exalteth himself against all that is called God, or that is worshipped.* He shall be honoured with the honour that is due unto God; he shall shine and glitter in gold and precious stones; he shall be carried upon the shoulders of men, and waited upon by kings and princes, and great estates; so shall he be contrary to Christ.

Christ was humble and lowly. The prophet in his own person speaks of him, Psal. xxii. I am a worm, and not a man; a shame of men; and the contempt of the people. And the apostle saith, Phil. ii. He humbled himself, and became obedient unto the death, even the death of the cross. Behold his parents, his birth, his cradle; behold his life, his disciples, his doctrine, and his death; all were witnesses unto his humility. He saith of himself, Matt. viii. The Son of man hath not whereon to rest his head: and to his disciples he saith, Luke xxii. The kings of the gentiles reign over them, and they that bear rule over them are called gracious lords; but you shall not be so. And again, Matt. xi. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Now on the other part, take view of antichrist: behold his birth, his place, his chair, his estate, his doctrine, his disciples, and all his life; you shall see nothing but pomp and glory, Gregory calls him the king of pride. He is proud in life, proud in doctrine, proud in word, and proud in deeds: he is like Lucifer, and sets himself before his brethren, and over nations and kingdoms.

He makes every knee to bow down to him and worship him; he makes kings to bring him water, to carry his train, to hold his cup, to bear his dish, to lead his bridle, and to hold his stirrup; he claims power over heaven and earth; he saith he is lord over all the world, the lord of lords, and the king of kings; that his authority reaches up into heaven, and down into hell; that he can command the angels of God; that he condemns whom he will condemn; that he makes saints at his pleasure; that, whatsoever he blesses, is blessed; and that whatsover he curses, is cursed.

He sells merits, the forgiveness of sins, the sacrifice for the quick and the dead: he makes merchandise of the souls of men; he lays his filthy hands upon the Lord's anointed; he removes kings, and deposes the states and princes of the world: this is antichrist; this is his power. Thus shall he work and make himself manifest. So shall he sit in the

temple of God. The people shall wonder at him, and shall have him in reverence; they shall say, who is like unto the beast? who is so wise, so mighty, so godly, so virtuous, so holy, so like unto God? So intolerable and monstrous shall be his pride.

It were much for him to sit in the seat, and to occupy the room of an earthly king or emperor; but he shall take upon him the authority and the name of God; the name of the living Lord; the name of God which hath made heaven and earth; even the name of God, the Father of our Lord Jesus Christ! And in this pride, he shall exceed all others that have been wicked. The pharisees and the scribes were wicked, yet none of them did sit in the temple of God, showing himself that he was God. Arius, Nestorius, Montanus, Valentinus, were wicked heretics; yet they never took upon them the name of God.

What should I say of this blasphemy? Or in whom may we find the like? Mahomet was a Turk, and a false prophet, and a deceiver of the people; yet he took not upon him the name of God. This point and reach of ungodliness belongeth only to antichrist: he shall sit in the place of God in judgments; he shall show himself out of that place, as if he were God. Irenæus saith, Whereas he is but a servant, he will be worshipped as if he were God.

But some will say, antichrist shall be mortal, as other men, born of a mortal father and mother; he shall know that he shall die, and that he is but dust, and shall return again unto dust; that he cannot make himself, no, that he cannot make the least and vilest of all creatures. How then will he proclaim himself to be an immortal God? how will he call himself God, that made heaven and earth? or God which had no beginning, nor shall have any end? No; this is not the meaning of these words. He shall not so think of himself, nor so say.—I will tell you after what sort he shall sit in the temple of God, and how the world shall receive him, and reverence him as God.

He shall take to himself that supreme authority and prerogative, which appertaineth only to God by nature. Although he be but a man, yet in office he will be accounted as God. He shall compare his laws with the laws of God; he shall say, his word is the word of God. Whatsoever he saith, he shall say, it is the voice of the Spirit of God, of the same authority, that is, the gospel of Christ. No man may break it, no man may touch the credit thereof; if any

man withstand it, he must think he doth sacrilege, committeth blasphemy, and sinneth against the Holy Ghost. Again; he shall break the laws of God to uphold his own, and shall pull down God to set up himself.

Such shall be the power and authority of antichrist; so shall he possess the consciences of the people; so shall he sit as an idol in their hearts; so shall he stand in the place of God, and show himself that he is God. The people shall receive his doctrine, and believe his word; they shall fall down before him, and worship him; they shall say, Who is like unto the beast? Rev. xiii. What creature is so beautiful as he? They shall honour him as God.

But what is he who has suffered himself to be so called? who is he that has been called by the name of God? Of all the creatures which have professed the faith of Christ, of all the kings, or bishops, or priests, or lay people, that ever were in the church of God, who ever required to be called by the holy name of God? or who ever liked well of them which so called him? who has been so wicked? who has ever so much forgotten himself? in what place has he dwelt; or what has he been?

Here methinks I see the secret motions of your heart. You look that I should name THE BISHOP OF ROME, that it is he who hath suffered himself to be called by the name of God. I will not tell you in mine own words. Unless the bishop himself so speak, I will not tell you. Mark then, and witness of my indifferency,* whilst I speak hereof; that I follow not affection, but deal uprightly. Therefore I say again, unless the bishop himself suffer himself to be called by the name of God, I will not say of him so.

Then let us see what he has written of himself, and what he has suffered others to write. Pope Nicholas saith, (Dist. 96.) It is well known, that the pope was called God by the godly prince Constantine. And therefore pope Pius, in his bull, saith, No man dare obey her, (queen Elizabeth,) or her will, or commandments, or laws, upon pain of our curse.†

The pope was well content to suffer Christopher Marcellus, one of his parasites in the council of Lateran,‡ to say

* Impartiality.

† "We do command and interdict all and every the noblemen, subjects, people, and others as aforesaid, that they presume not to obey her or her monitions, mandates, and laws. And those who shall act otherwise, we bind with the same sentence of anathema." *Pope Pius V. bull of condemnation of Elizabeth, queen of England*, § 5.

‡ Concil. Later. sess. 4.

unto him, "Thou art another God in earth." The pope is content so to have a division of tenures made between him and God, as the poet Virgil some time flatteringly wrote: "The emperor divides his rule, and holds half with Jupiter." In the Extravagants it is set down, "Our Lord God the pope."* Mark these words; Our Lord God the pope. In them the pope is called Lord, and is called God. Oh! merciful Lord God, who from the heavens beholdest this vanity, how great is thy mercy in suffering this?

I devise not this; his own books, his own doctors, his own decrees and decretals, speak it, and set it down. "To believe that our Lord God the pope might not decree, as he decreed, it were a matter of heresy;"† it is so written there, he has heard it, he has seen it, he knows it is so, yet he suffers it to go abroad, and thereby suffers himself to be called God. He has burnt many saints of God and holy men, for no other cause, but for the profession of the gospel. He has in many places burnt the Holy Bible, and such books as teach nothing but godliness. Where did he ever burn—what speak I of burning? where may it appear that ever he controlled any for so writing, or called in such speeches?

One of them seems to take shame of this shameless and blasphemous style or title. He seeks friendly to temper and qualify, and take up the matter; "Thou art neither God nor man; in a manner thou art neither of both; but rather a mean between both;"‡ that is, thou art not so high as God, nor yet so base as man. Whom then shall we imagine him to be? Is he an archangel, or angel, or a spirit of the air?

God give him grace to see his own vanity, that he may know he is but a miserable and mortal man; that he may know that a time shall come when his hypocrisy and dissimulation shall be disclosed. God give him grace to become godly, as becometh the man of God; that he may indeed be the minister of Christ, and a disposer of the secrets of God; that he may serve God in truth, in holiness, and righteousness all the days of his life.

But you say, the pope at this day is not called God; he rather abases himself, and writes himself by a title of humility, and is called, The servant of servants. Be it so, that

* Extrav. Johan xxii. The extravagants were decretals of the popes, added by them to the canon law, so called because they were not arranged in the body of the law.

† Ibid.

‡ Clement. in proœmio in glossa.

he is so called, and so written. Yet he is king of kings, and lord of lords. This servant saith, I do make holy the unholy; I do justify the wicked; I do forgive sins; I open, and no man shutteth.—This servant can say, Whosoever obeyeth not me, he shall be rooted out.—This servant may dispense with any commandment of the Old and New Testament.—"This servant has Christ's lieutenantship, not only over things in heaven, over things in earth, and over things in hell, but also over the angels, both good and bad." No man may judge this servant; for they say, "The pope is exempted from all law of man." And again: "Neither all the clergy, nor all the whole world, may either judge or depose the pope." Such a power this servant of servants claims to himself. What greater power may be given to God? what angel, what archangel, ever had the like power?

And this power even at this day pope Pius challenges as proper to his seat; that he has the authority which is due to Christ over his church; that no man may judge him, nor say he doth err, nor ask why he doth so.* He is invested in the privilege of his church, and loses no one jot of his dignity. It is yet good at this day, which hath been set down, "It is sin, as great as sacrilege or church-robbing, to reason of any of the pope's doings." (Dist. 40.) These are their own words, God knows, before whom we stand this day, they are their own words, and not mine. Thus does he *sit in the temple of God, showing himself that he is God.*†

And therefore may we say, as Eusebius said, "This is an evident token that they hate God, because they will have themselves called by the name of God:" or as Gregory, who, speaking of antichrist, said, "Whereas he is a cursed man, and not a spirit; he feigns himself by lying to be a God."

Verse 5. *Remember ye not, that when I was yet with you, I told you these things?*

Before I departed from you to go further to plant the gospel in other churches, I told you that antichrist should come, and that he should oppress and confound the church

* Pope Pius arrogated this power to himself in his bull against queen Elizabeth. Paul IV., who was pope a few years earlier, expressed himself still more strongly, saying, "The Roman pontiff who governs in earth as the vicar, and in place of (vices gerct) God and our Lord Jesus Christ, and obtains fulness of power over nations and kingdoms, and is judge of all, and not to be judged by any one in the world." See, Bullarii Rom. 1638. Bulla 19, Paul iv.

† Bellarmine states, that the whole sum of Christianity is concerned in the doctrine of the pope's supremacy.

of Christ. Paul was chosen to be an apostle. The office of an apostle was not to rest in any one certain place, but to pass from country to country, from land to land, and to fill all the world with knowledge of the gospel; and therein appears the difference between an apostle and a bishop; a bishop had the charge of one certain church, an apostle had the charge over all the churches.

But Paul was not tied to any one city, or island, or country. He had authority to preach to all cities and countries, to all lands and islands from the east to the west. So did Christ appoint his apostles, Mark xvi. Go ye into all the world, and preach the gospel unto every creature. They were not sent to Jerusalem, nor to Samaria, nor to Ephesus, nor to Rome only, but into all the world. The whole world was their diocese, and their province.

So spake the prophet David of them, Psalm xix. Their sound is gone forth through the earth, and their words unto the ends of the world. This was the commission which our Saviour gave unto John, and to James, to Paul, and to Peter, and to the rest of the apostles, that they should go into all the world; therefore if any of the apostles should have stayed in one only place, and have gone no further, he had offended, and done otherwise than Christ commanded.

Here we see how foully they are deceived, who say, Peter was bishop of Rome, and did sit there five-and-twenty years. They that say so, know not what they say. It is an error: Christ made Peter an apostle, and not to sit as a bishop at Rome. He said unto Peter, Go into all the world; thou shalt be a witness unto me, unto the utmost coasts of the earth. I send thee unto all the churches, and not to one alone. The like charge received Paul; he travelled from Damascus to Arabia; from Arabia to Jerusalem; from Jerusalem to Illyricum; from Illyricum to Rome, and so from country to country, and from coast to coast, to make a pleasant perfume of the gospel of God in all the world, that it might be unto them a savour of life unto life.

Therefore saith he to the Thessalonians, Ye remember, that, when I was with you, I told you these things. The Spirit of God warned me to go further. Other churches required my presence. I was debtor unto them as unto you; yet before I left you, I told you what dangers should ensue. It was mine office, I was bound so to do, lest you might be deceived; I told you antichrist should come, even that man of sin, the son of perdition, which should destroy

himself and others also. I told you he should be an adversary of the gospel of Christ; that he should advance himself over all the kings and powers of the world; that he should sit as God in the holy place; that the people should give him place to sit in their hearts and in their consciences.

This warning the apostle gave to the Thessalonians. The like warning he gave to other churches where he taught the gospel; and the same is also spoken unto us. They knew by his teaching that antichrist should come. We know by the marks which he has given to know antichrist, that he is already come; and that the very same is come which the apostle describes; that he is grown unto his fulness, and has stalled himself in the place of God.

Verse 6. *And now ye know what withholdeth, that he might be revealed in his time.*

Paul seems not in these words to say, what hinders the coming of antichrist; but what shall stay the coming of Christ; for thus he enters upon this matter, I beseech you by the coming of our Lord Jesus Christ, that ye be not troubled as though the day of Christ, were at hand. Let no man deceive you by any means; for the day of Christ shall not come, except there come a departing first, and that antichrist be disclosed. Even so here he saith, Ye know what withholdeth Christ, and why he cometh not. Even this, that antichrist might first be revealed in his time. His time is appointed; the spring cometh not, until the winter have gone before; the night goeth before, and then the day cometh. And so shall not the glorious majesty of Christ's coming appear, before the dreadful and dangerous days of antichrist shall come. There shall be no delivery, unless bondage go before.

Antichrist shall bring the world into bondage; he shall do violence to the saints of God; he shall be as a continual storm and darkness in the church. The godly shall look up to heaven, and call for aid; they shall cry unto the Lord, and he will hear them; they shall say, O come, Lord Jesus, thy kingdom come, confound thine enemies. Then will he not stay; he will appear, and show himself in glory. In the mean while this is the cause of his stay: this hinders his coming; antichrist must first come. This I take to be the apostle's meaning; it agrees with the beginning; it is simple, clear, and plain, and, without danger of error.

Antichrist shall appear, not when he will, but he shall be

revealed in his time. His time is the time of darkness, when shepherds and the guides of the people shall be careless; when the word shall be loathed; when the light shall be put out; when superstition shall reign; when ignorance shall have the upper hand; when the creature shall not be known from the Creator; when there shall be no fear of God, no regard of godliness; when the people shall not know wherefore they pray, nor whom they worship, nor in whom they believe; then shall it appear that antichrist is come; then he shall show himself; this is his time.

Verse 7. *For the mystery of iniquity doth already work: only he which now letteth, shall let till he be taken out of the way.*

The mystery of iniquity doth already work. Let us not be deceived. Antichrist shall certainly come and shall draw many into error. As it was with Christ at his coming; he was in the world, he did the works of his Father, yet few knew him: so shall it be with antichrist; he shall be in the world, he shall work his iniquity, and few shall know him.

Paul lived more than fifteen hundred years past; yet then he said, The mystery of iniquity doth already work. The devil is not idle, saith he; antichrist even now worketh, when the blood of Christ was fresh; when as yet the apostles, and many other witnesses of our redemption by Christ, were living. And St. John saith, 1 John ii. Even now are there many antichrists come already. So soon was his foundation cast, his plot laid, his way prepared, and his work begun.

So long since did Paul see some who delighted in the works of darkness, who were the enemies of the cross of Christ, who served their belly, and not the Lord; even then did he see, that grievous wolves, not sparing the flock, should enter in among them. All these were the forerunners and the harbingers of antichrist.

We may not think that antichrist shall come as a robber by the highways, or like a murderer, or like a tyrant, that burns our houses, or sacks our cities, or destroys our fields, or pulls down all that is before him; we may not look that he should say, I am antichrist, I am that man of sin, I am the son of perdition, I am the adversary, and I am contrary to Christ. He shall not show forth himself in any such a sort; he shall not so speak of himself; he is subtle and cun-

ning; he shall deceive the learned and the wise; he shall cast himself into a colour of holiness, he shall fast, he shall pray, he shall give alms, and show mercy; he shall walk as if he were a disciple of Christ; he shall counterfeit an angel of light; he shall go before, and the world shall follow him; so shall the mystery of iniquity work; his life, his religion, his doctrine, shall be close, and hid, and secret.

Antichrist worketh in mystery. Jerome says, "The whole world mourned, and did marvel that they were possessed with the error of Arius;" that they denied the divinity of Christ before they were aware. This was a mystery. So shall the learned and wise be deceived; they shall honour antichrist unawares; they shall say, We defy him, and detest him; and yet shall fall down and worship him. This is a mystery; so secret shall his dealing be, it shall not be known to many. He shall walk in craftiness, and handle the word of God deceitfully; he shall mingle his lies with the truth of God; he shall mingle his poison with the wholesome food of our souls, so closely and subtlely, that it shall hardly be espied; he shall go forward by little and little, and so win credit, and convey himself into the hearts of the people. This is a mystery. Christ saith, Matt. xiii. A man sowed good seed in his field; but while men slept, there came his foe, and sowed tares among the wheat, and went his way, They grew together, and had both one like colour. The householder willed them to let both grow together till harvest come, lest with the tares they pluck up the wheat also. So shall be the coming of antichrist; he shall come while men sleep, in the night of blindness, and of negligence, and of ignorance, and shall sow his tares with the Lord's wheat. They shall both grow up together. The day of the Lord shall reveal them, and set each part by itself. This is a mystery; and as it is secret, so it is long in working. This mystery began in the days of the apostles, and continues on still unto our time; it is still in work.

But who are they that follow his lore; who yield themselves to him, and who shall be deceived? Are they poor men, or artificers, or labourers? or are they unlearned and ignorant men? No, no; he shall deceive priests, bishops, archbishops, princes, kings, emperors, the gravest, the most learned, the wisest, the mightiest men in the world. He shall blind their eyes, and amaze their hearts; they shall run to him out of all parts of the earth; they shall fall down before him; they shall ask counsel of him; they shall say,

Thou art the doctor of doctors, thou art the father of fathers, thou art the comfort of the church, thou art the light of the world, thou art most holy; all law and all knowledge is hid in thy breast; we beseech thy holiness show us thy way, expound thou the law unto us, teach us how we may be saved; thou hast the key of knowledge; thy word is the word of truth. So shall they creep to antichrist, so shall they pour out their souls before him, so shall they seek counsel at his mouth, so shall they fetch light at the prince of darkness.

This mystery, saith St. Paul, doth already work; it shall increase, and go forward, and grow to perfection. A thorn, when it is young, is soft and gentle, you may thrust at it with your finger, it will not hurt you; but after it waxes and grows hard and stubborn, it will pierce the flesh, and draw blood. A bear, when he is young, is harmless and innocent; you may dandle it, and play with it, as with a whelp; it hath no chambers to gripe, no teeth to bite, nor paws to tear; but afterwards it will grow, and become fierce and cruel like the sire. A serpent, when it is young, is little and pretty; it has no sting nor poison; you may take it in your hand, and lay it in your lap, it will not hurt you; afterwards it will increase in venom, and grow in mischief, and be like itself; then it will shake the sting, and cast poison, and prove dangerous.

Such a thorn, such a bear, such a serpent is antichrist. At the first he shall seem soft and gentle, and pretty and innocent: after, he shall grow fierce and arm himself with sting and poison. But a thorn, though it be soft, is a thorn; a bear, though he be little, is a bear; a serpent, though he be pretty, is a serpent. Even so antichrist, though he seem gentle, mild, and simple, yet is he antichrist. He grows by degrees; he will be like his sire; his paws will be dreadful; his mouth will be deadly. He will shake the earth like an earthquake.... Such shall be the mystery and coming of antichrist. He shall show forth himself at the first, with countenance of devotion and holiness, that he may closely and privily, and secretly wreathe in himself. Few shall be able to understand the mystery of his dealing, after he shall be opened, and appear as he is.

Who would think there were any evil in enforcing of virginity, chastity, or single life? He that is unmarried careth for the things of the Lord, how he may please the Lord, that he may be holy, both in body and also in spirit.

Would to God it were so with all that have taken the profession of single life—but the colour is fair. Hence has it grown, that bishops and priests, and young men and maidens, have continued single. This seemed strange, and a miracle, and a matter of great holiness.

But this is a mystery; this is a way to bring in antichrist. Mark what St. Paul speaks hereof, 1 Tim. iv. They shall forbid to marry. Of whom speaks he? of antichrist and his disciples; they shall forbid lawful marriage as unholy, and as a state of life unfit for their holiness. Yet Christ Jesus, the Son of God, never forbade it; his apostles were married, and had wives.

This, saith St. Paul, is a mark of antichrist, by this shall he be known. Forbidding of marriage, is a doctrine of devils; not of Christ, nor of God, but of devils. It is a gulf, it is a sea, it is a world, it is a hell of iniquity, and the vilest villany that ever crept into the church of God. Jerome, expounding the words of Daniel, chap. xi. He shall have no regard to the desire of women, saith, The better exposition hereof is, to apply these words to antichrist, for that he shall pretend chastity, that he may deceive many. This is the mystery of iniquity. This is the practice of antichrist: he shall come with a cloak of counterfeited chastity, not with true chastity, both in body and also in spirit; but with counterfeit chastity, and so shall deceive the hearts of many.

Who would think there were any evil in single communion? or why may not every body follow his own devotion, and receive the sacrament when he will? what harm is herein? It may seem to be done for the reverence unto the sacrament, lest it should grow in contempt if it were used often. These reasons are fair and fresh; but this is a mystery, and a practice of antichrist. For by this means have they shut out the faithful people of God, and made them negligent and careless for the receiving of the Lord's supper; they abused the church of the living God, they turned the remembrance of the death of Christ into a may-game; they made the people commit horrible and open idolatry, to worship the creature instead of the Creator, who is God, blessed for ever.

Who would think there were any evil in the keys of the church? They are the expounding of the law, and the disclosing of the will of God. They are the chief comfort of our conscience. But antichrist shall take these keys unto

himself, and shall build up his own kingdom with them. He shall shut that which God hath opened, and shall open that God hath shut; this is also the mystery of iniquity.

Who would think there were any evil in godly prayers of the church; Christ saith, Matt. xxiv. Watch and pray for you know not in what hour your Master will come. And again, Matt. vi. Pray thou to thy Father which is in secret; and thy Father which seeth thee in secret shall reward thee openly. And again: Matt. vii. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. St. Paul saith, 1 Thess. v. Pray without ceasing. David saith, Ps. cxlv. The Lord is nigh unto all them that call upon him, to all that call upon him faithfully. For the Lord will hear the prayers of his saints, and deliver him when they call upon him. These prayers shall antichrist take to work his iniquity, and under pretence of them shall devour widows' houses; and shall make a net of them to fish and drag for all the riches of the world—this is also the mystery of iniquity.

Who would think there were so great evil in the doctrine of purgatory? What, if one thought that his father or friend died in some venial sin, and were chastised somewhile in purgatory fire, and that he might be relieved by prayers; for this pretence and imagination have they thereof: What, if one should so think, what hurt were it?—Brethren, this is the mystery of all mysteries, and the secret of all secrets. In this stands the countenance, and all the welfare of antichrist.

He has impropried* the whole kingdom of purgatory to himself, and has made it more gainful than heaven and earth. There he sells prayers; there he makes port sale of bulls and pardons; there he sells forgiveness of sins, from the punishment and from the blame. He sells the mercies of God, the blood of the martyrs, the works of supererogation, the merits of his fratries, the blood of Christ; there he sells paradise, deliverance or assurance from hell, and entrance into heaven; he makes merchandise of the souls of the people; this is the alone mystery, above all other mysteries.

Who would think there were an evil in the name of the church? it is the witness bearer unto the gospel: it is the pillar of truth; it is the spouse of Christ. Yet, saith Christ, antichrist shall come in my name; he shall seem holy; he shall talk of the gospel; he shall carry the face of the church, and deceive many. This is a mystery.

Who would think it a matter of so great inconvenience,

* Converted to his own use.

for a man to call the bishop of Rome, the greatest bishop, or the chiefest patriarch, and the highest judge, and to say that all appeals lie unto him? What hurt may this be? it seems a small matter, a matter of nothing. But it is a practice, it is a secret, and a mystery; hence flowed all the streams of vanity and presumption wherein he advances himself; hence it is that he saith, I am above kings and emperors; I am above general councils; I am above the whole church of Christ; I am above the angels of God; I have power to command and to countermand them at my pleasure; I am the successor of Peter; I am the vicar of Christ. No man may judge me, whatsoever I do; I cannot err; general councils might err, the apostles might err, the angels of God might err; but I cannot err. I have the fulness of power; the whole world is my diocese; whosoever is saved, is under me; whosoever is not under me is cursed of God. I am the light of the world; I can, in a manner, do whatsoever God can do.

All these speeches are written, are printed, are published, and proclaimed abroad. This is a mystery of iniquity; this is a deep secret. These are the very ways and steps of antichrist: God give us eyes to see them, and hearts that we may discern them.

Paul saw this mystery working, even in that time he lived. John saith, 3 John, Diotrephes loveth to have the pre-eminence; to lift up himself above his brethren, be the head of the church, and to bear a mastery. So Paul espied contentions in Corinth, 1 Cor. ii. Every one of you saith, I am of Paul, and I am of Apollos, and I am of Cephas, and I am of Christ: these were the beginnings of antichrist. But Paul saith, 2 Cor. iv. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake. So the true disciples of Christ reckon not themselves any thing, but the members one of another, but the ministers by whom the people believe, but witnesses chosen before of God, but such as are commanded to preach, but God's labourers.

Now let us consider these marks of antichrist; was there ever any which hath forbidden lawful marriage, and accounted it a state of life which is unclean, and not meet for his holiness; and deceived the world with counterfeit chastity? the same is antichrist. For Jerome tells us antichrist shall pretend chastity, that he may deceive many; and Paul calls forbidding of marriages the doctrine of devils.

Was there ever any which hath shut forth the faithful from the holy communion, and hath made them careless for the receiving thereof? which hath defaced the sacrament, abused the church of God, and caused the people to give the honour of God unto a creature? This is the working of the mystery of iniquity; he is antichrist.

Was there ever any which took the keys of the kingdom of heaven, and wrought to himself therewith a principality, or kingdom, on earth? Was there ever any which hath shut them out from the kingdom of God, to whom God hath opened it, and hath set free the consciences of those sinners whom God hath not loosed? He is antichrist.

Was there ever any which beguiled the people, which devoured widows' houses, under colour of long prayers, and has used them as a net to fish for the treasures and riches of all the world? He is antichrist.

Was there ever any which sold bulls and pardons, and forgiveness of sins, and the mercies of God, and the merits of men, and the blood of the martyrs, and the passion of Christ the Son of God? Was there ever any that sold paradise and heaven, and made sale of the souls of the people, and all for money? The same is antichrist.

Was there ever any which came in the name of Christ, with the show of holiness, with the countenance of the church, and has showed himself in all his life and doctrine contrary to Christ? He is antichrist.

Was there ever any which has said, I am above kings and emperors, and the states of the world; I am above councils, I am above the whole church of Christ, and above the angels of God. No man may judge me; I cannot err; whosoever shall be saved, must be under me; if any shall not obey me, they are cursed before God; God and I have one judgment-seat; we sit together; I can do whatsoever God can do?

He that thus saith is antichrist. The mystery of iniquity doth work already, saith the apostle. He shall not open himself. Whatsoever he doth, he doth it in secret; so shall he advance himself; so shall he speak great things, and blasphemies against the Highest; so shall he prevail and prosper; so shall he darken the heavens, and draw the third part of the stars after him; so shall he sit in the holy place, even in the seat of God: and all this shall he work under pretence of humility, and shall call himself the servant of servants.

Only he which now withholdeth, shall let till he be taken out of the way.

Now the emperor holdeth the whole power and authority over the world, but it shall be taken away from him, and then shall antichrist come, when all stops and lets shall be removed. Who is he that doth stop him, and let his coming? the emperor of Rome. So saith Tertullian, so Augustine, Ambrose, and Chrysostom. Antichrist shall possess a great part of the Roman empire; yet so long as the emperor shall stand and prosper, he will not suffer any part of his empire to be abated. So long as the emperor shall be able to bear himself, antichrist shall never be able to grow.

But a time shall come when the empire of Rome shall be rent asunder; then the authority of the emperor shall decay, then antichrist shall gather strength, and shall place himself where the emperor was. A traitor cannot usurp the crown, so long as the right king is able to stand and maintain his state. Antichrist is a traitor, a traitor both to God and man. When the emperor shall fall and decay, then he shall rise up; when the emperor becomes weak, then he shall grow strong. Therefore Paul saith, Antichrist shall not come yet, for the emperor letteth him. The emperor shall be removed, and then shall antichrist come.*

But before I proceed to say more of this division of the empire, that we may come to the bottom of this matter, and so see the meaning of this prophecy evidently laid open before us, I will show more plainly and particularly of anti-

* The Rev. H. Townsend says, in a note upon this passage, "The man of sin began to be revealed as soon as the Roman emperors and the heathen magistrates lost their power. As soon as Constantine became a Christian, the power of heathen Rome was restrained, and the Christians ceased to be persecuted. Then it was that the man of sin gradually exalted himself, then it was that the worship of saints and angels was introduced, &c.—The obstacle that impeded the revealing of the man of sin is generally supposed by the ancient fathers to be the Roman empire. The cautious manner in which the apostle hints at it, avoiding even the mention of the restraining power in writing, although he had previously declared it to the Thessalonians, strengthens this suggestion. And it is a remarkable circumstance, that so much was this the general opinion of the primitive Christians, that they were accustomed to pray for the continuance of the Roman empire, being well convinced that the moment the Roman empire was dissolved, the man of sin would be revealed. That this part of the prophecy was not misunderstood is clear from the event; for in proportion as the power of the empire decreased, the power of the church increased, till at last the man of sin was fully revealed."—*New Testament arranged*, II. p. 265, &c.

christ, who he shall be. It is a hard and doubtful thing, as are all prophecies; but mark well what shall be spoken. I will speak nothing without good warrant and authority of the old writers and fathers. I will tell you the conditions of antichrist, and where he shall dwell; that known, it shall be no hard matter to know the rest.

Who shall he be then, or of what condition, that we may know him? Some have said, he should be a Jew of the tribe of Dan; some, that Nero, the bloody tyrant, should rise again, and he should be antichrist; some, that he should be a mighty persecutor, who should rage and range over the whole world, raze towers and castles, set on fire the church and oratories, and kill whomsoever he meets. Hippolytus saith, he shall be begotten by the devil, and himself shall be a devil. These devices were imagined and written many hundred years since, as every body were best able to devise. But these are fables, and have no ground. To say the truth, antichrist shall neither be a Jew nor Nero, nor one begotten by the devil; he shall be a Christian, he shall be a bishop, and a holy father, and a bishop of great show and countenance in the world. Mark, he shall not be a king, nor an emperor, nor a tyrant, nor a temporal prince, but a bishop.

But how may this be known, that we may be certain of it? For you will charge my sayings with partiality, as if what should be spoken by me might proceed of displeasure and malice. Who then has so spoken or written, that we may believe him? Hear Gregory himself, a bishop of Rome, what he recorded of this matter well nigh a thousand years ago. "The king of pride, that is, antichrist, is even at hand, and an army of priests is prepared, which is a wicked or horrible thing to be spoken." Lo! both the king, which is antichrist, and his guard, to wait upon him, a company of priests and clerks, of monks and friars, to attend him. Upon whom shall an army of priests attend, but upon a bishop?

If you say this is no plain proof, but forced and wrested, because he names not a bishop, but a king of pride; hear him again. "I speak it boldly; whosoever either calls himself the universal priest, or desires so to be called (as the pope doth) in the pride of his heart, he is the forerunner of antichrist." In this place, he not only tells us, antichrist shall be a bishop, but also what manner of bishop. He shall be a bishop, and that bishop who shall claim universal authority; such a bishop as shall say, "It is necessary for salvation, that every soul be subject to me;" who shall say,

it is plain that the church is one, because in the universal church there is one supreme head, that is, the pope.

The Sibyl saith,* (cap. viii.) "This king shall have a white head, and shall be called by a name much like to Pontus;" in which two marks of his head and name, whom can we find but a bishop, who wears solemnly a white mitre of silver, and adorned with precious stones, and in Latin is named pontifex? Again, Joachimus Abbas† saith, "He shall exalt himself above all that is called God; for he only shall be called holy lord, and most holy pope."

So that, for our direction, we hear not only of a king of pride and his guard of priests, but we learn that this king shall have a white head, and a name much like Pontus, that is, shall be pontifex, a bishop. Gregory moreover said, He shall call himself, or desire to be called, a universal priest. And Joachim, an abbot, has told us, Antichrist shall be called holy lord, and most holy pope.

But where shall antichrist be resident? In what place shall we seek him? For if we look for him in one place, and he be in another, we shall not find him. Where then is he stalled? in what city? in what church? Some say in Babylon, some in Syria, some in Chaldea, some in Jerusalem upon mount Sion, some in one place, some in another. These are but guesses, and bear no weight. Paul tells us, he shall creep into the empire of Rome; so saith the apostle, and so the fathers. The empire shall be made waste, and then antichrist shall come, and invade the church. But the empire was great and wide; it reached over a great part of the world: it contained England, France, Spain, Germany, Poland, Denmark, Italy, Illyricum, Macedonia, Thracia, Greece, Asia (Minor,) Armenia, Egypt, Mauritania, and the rest of Africa. All these were parts of the empire of Rome. In what part, or in what city, or in what church of all these shall he sit? St. John saith, Rev. xvii. The seven heads are seven mountains, on which the woman sitteth. Antichrist shall sit in a city built upon seven hills. Where shall we

* The books called the Sibylline oracles appear certainly to have been collected before A. D. 140. Some one of the early Christians seems to have compiled them from old prophecies, histories, and passages of the Scriptures, perhaps inserting some ancient oracles. *See Cave, Hist. Lit.*

† The abbot Joachim was a native of Calabria. He lived in the twelfth century, and delivered many prophecies concerning the papacy. These were printed at Venice in 1589 with curious emblematical engravings. He wrote other works, printed in 1519.—See Dupin.

find such a city in the whole world? Is it Jerusalem, or Athens, or Constantinople, or Antioch? Where we find a city so built, that city is the place of antichrist. There is none but one. The Spirit of God cannot lie. But which is that one? All writers, as well old as new, call that city Rome. Rome is built upon seven hills; they yet remain. The names of the hills are known to be these: Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janicular.

The poet, speaking of this city, saith, "And this one city has compassed into itself with a wall, seven high places." Therefore Plutarch calls it "of seven hills." They have used in Rome, in their general processions in gang-week,* to go to these seven hills, and to do some solemn piece of service at every one of them. Rome is the city of seven heads. Rome is the city built upon seven hills; therefore the city which John describes; and therefore it is the tabernacle and stall in which antichrist shall sit.

The Sibyl wrote "That the greatest terror and fury of his empire, and the greatest woe that he shall work, shall be by the banks of Tyber." And who is there that has heard of the situation of Rome, that does not know it is built on the banks of Tyber? Irenæus, who lived near fifteen hundred years ago, saith the name of antichrist expressed by that number shall be Latinus, that is, He shall sit in a city called Latium, that is, Rome. Joachimus Abbas saith, Antichrist is long since born in Rome, and yet shall be advanced higher in the apostolic see. Bernard saith, The beast that is spoken of in the book of Revelation, unto which beast is given a mouth to speak blasphemies, and to keep war against the saints of God, is now got into Peter's chair, as a lion prepared to his prey. These words are clear as the sun-beams.

St. John saith, Antichrist shall sit in a city built upon seven hills: that city is the city of Rome. The Sibyl saith, His greatest work shall be by the banks of the Tyber: that city, so built, is the city of Rome. Irenæus saith, The name of antichrist shall be Latinus: this name belongs to the bishop of Rome. Bernard saith, The beast that is spoken of in the Revelation, is got into Peter's chair.—John lived 1560 years since, the Sibyl 2000, Irenæus about 1500, Joachimus Abbas 300.† Bernard lived about 400

* Rogation week. A trace of these processions is preserved in the custom of perambulating parishes, though now only to mark the boundaries.

† These dates are to be calculated from about A. D. 1570; the date attributed to the Sibyls is uncertain.

years since. And by the testimony of all these, antichrist shall be a bishop, and placed at Rome.

You marvel at this, how it should be possible that antichrist should sit in Peter's chair; you heard who hath said it, and no wonder at all; for he shall sit in the place of God, in the holy place, in the church of Christ.

So Augustine gathers upon the apostle's words; "For the temple of an idol, or of a devil, the apostle would never call the temple of God." And Jerome saith, "Antichrist shall sit in the temple of God, either at Jerusalem, as some imagine, or in the church, as we more truly think, showing himself as if he were Christ, and the son of God." Again he saith, "Antichrist shall tread under his feet all approved and true religion." And Hilary saith, "Is there any doubt but antichrist shall sit in the same houses? He shall sit in those houses and buildings, with which you are in love, and which you honour." Again he saith, "He shall be contrary to Christ, under the colour of preaching the gospel; so that our Lord Jesus Christ shall then be denied, when a man would think he is preached." Thus we have seen who shall be antichrist, and in what church he shall be, that he shall be a bishop, and shall be stalled or placed in Rome.

Now to return again to the words of the apostle. *Only he who now letteth, shall let until he be taken away.* Now the emperor hath the rule over the world. Let him keep it. There shall a time come when he shall lose his possessions; then antichrist shall appear. When the empire shall be dismembered, and the kingdoms belonging to him shall depart from him, then shall be the coming of antichrist.

Who will look into the story of things in times past, shall perceive the meaning of the apostle, and how the empire of Rome, being so great, is consumed and brought to nothing, and in what sort antichrist, who was once so poor and simple, so little regarded and obscure, might grow to be so great, and advance himself above kings and princes. The impoverishing of the one was the enriching of the other.

I told you, that the empire of Rome contained sometime a great part of the world, as England, France, Spain, Germany, &c. Where is England now? It is divided from, and is no part of the empire. Where is France, Spain, Italy, Illyricum? where is Rome itself? They are taken away from it, and are now no part of the empire. Where is Macedonia, Thracia, Greece, Asia (Minor,) Armenia, &c.? We cannot think of them but with heaviness. They now are under the Turk, they are taken away, and are no part of the empire.

What is beeome of the great countenance which the emperor had in all the world? He is now in eomparison nobody. What part of all the empire is left unto him? Not one: he hath not left him one eity or town. What is become of all which did belong to him? They are dissolved, taken from him, and his estate is brought to nothing.

In the mean while antiehrist inereased, and grew to wealth by spoil of the empire. The bishop of Rome has at this day many countries and lordships. Poor Peter had none; how then came he by them? By the spoil of the empire. He has the title of Forum Julium;* whenee has he it, but of the spoil of the empire? Whenee has he so many countries beginning at Lueca and onward to the Alps, but by the spoil of the empire? He has Ravenna, Forum Sempronii, Beneventum, and Spoletum. All these he has by the spoil of the empire.

He elaims the kingdom of Naples and of Sieily; he is the lord paramount; king Philip is his vassal, and pays him tribute; he has Rome itself; it did belong unto the emperor; how grew it to the bishop? whenee has he it? By the spoil of the empire.

We see, then, that the emperor is abated; that the bishop is inereased; and so inereased, that he hath made the emperor to be his man; to bear his train; to wait upon him; to kneel down, and to kiss his foot.

This could he never bring to pass whilst the empire stood whole, and the emperor was able to make his part good. But these things were done, that it might be fulfilled which was spoken, Rev. xvii. The kings of the earth shall give their strength and power to the beast, &e. That they may agree together, and give their kingdom unto the beast, until the words of God be fulfilled.

Who that beast shall be, Augustine, writing upon the Psalms, very well deelares; "Thus it is written of antiehrist; that he shall eonquer all kings, and obtain the kingdom himself alone:" and who it is unto whom the kings of the earth have given their kingdom, and whieh obtains the kingdom himself alone; if any man doubt, let him be advised by this saying of those who knew it well, and were not enemies to the bishoprie of Rome.

Johan de Parisiis saith, "Some think that by reason of this donation of Constantine, the pope is the emperor and the lord of the world; and that hereby he has power both

* A country of Italy, part of the papal states.

to set up, and also to pull down kings as an emperor." And if this be too little, to say thus, upon hearsay, the same saith further plainly, "All manner of temporal power was given immediately unto the pope." What other thing is it that pope Innocent saith? "The emperor holds his empire of the pope, and therefore he is bound to swear homage and fealty to the pope, as the vassal is bound to his lord."

In this right pope Adrian said, "Behold, it is in our hand to bestow the empire upon whom we list." Were not the state of the empire now decayed, were not the prophecy of the apostle now fulfilled, were not the emperor, howsoever he have in a mystery a bare name left, taken away, as well in respect of the countries which he held, as of the authority, the rule and power which he had over the world, these proud speeches could never have been suffered.

Now then, seeing the empire is so decayed and abased, and the bishop of Rome so highly advanced into his seat and authority, so highly I say, that some are bold to say, "The pope hath the primehood of all the whole world," and, "The pope is king of kings, and lord of lords;" let Gregory, who has elsewhere given great light to this prophecy, show us hereby also to know who is antichrist: he saith, "Antichrist, when he shall come, shall conquer the highest estates and powers of this world."

This whole matter also is expressed in the seventh of Daniel: The fourth beast was fearful and terrible, and very strong; it had great iron teeth, it devoured and brake in pieces, and stamped the residue under his feet; and it was unlike the beasts that were before it; for it had ten horns. And behold, there came up among them another little horn, which had eyes like a man, and a mouth speaking presumptuous things. This beast is the empire of Rome, the greatest empire that ever was. It was divided into ten, or into sundry kingdoms, as I showed you, and as we see this day. The little horn is antichrist.

The empire shall be divided and weakened, then antichrist shall come; he shall speak words against the Most High, and shall consume the saints of the Most High, and think that he may change times and laws, and they shall be given into his hand. Daniel saith, He shall speak words against the Most High, and shall think he may change times and laws, and they shall be given into his hands. Wherein he shows not only the pride and presumption of

antichrist, but that he shall also prevail for a time. Such a one there has been, and yet is. He blasphemes God, murders the saints, has changed times and laws, the laws of God, and the laws of nature. He is antichrist.

To make an end of this part, for knowledge of antichrist, who he shall be, in what place he shall dwell, and of that which should hinder his coming, let us remember he shall be no Jew, nor Heathen, but a Christian; and no king, or temporal wight, but a bishop, a universal priest, and most holy pope.

As Jerome, upon the words of the prophet, Zech. xi. O idol shepherd, that, &c. saith, "I doubt nothing but that this foolish and unskilful shepherd is antichrist, which should come towards the end of the world." And further saith, "This shepherd is so wicked, that he is not called a worshipper of idols, but an idol himself, because he calleth himself God, and will be worshipped of all men."

Let us remember we may not seek him in the streets, or in market-places, or in woods, or in the wilderness, but in the temple of God. There shall he sit, and hold the stern, and devise laws and canons, and shall rule the hearts and consciences of the people; there shall he show his power, and put on the cloak of simplicity, and truth, and of holiness.

St. Augustine saith, Antichrist shall not only sit in the church of God, but also shall show himself in outward appearance, as if he himself were the church himself. "Not that he sitteth in the temple of God, but he sitteth as the temple of God, as if he himself were the temple of God, which is the church." Let us remember what shall hinder his coming, even the safety of the emperor, and his continuance in that full power and estate wherein he then was.

The decay of the empire shall make way for antichrist. If therefore it be weakened, and has been weakened any time since, if the kingdoms of the world be divided from it, that is an evident token that the coming of antichrist is not stopped, but that he has come and showed himself, and by little and little, ever since such decay of the empire, has enlarged himself and established his power over all countries and nations. As Chrysostom saith, "As long as the empire shall be had in awe, no man shall straightway submit himself to antichrist; but after the empire shall be dissolved, antichrist shall invade the state of the empire standing void, and shall labour to pull unto himself the empire both of man and God."

Verse 8. *And then shall that wicked man be uttered whom the Lord shall consume with the spirit of his mouth, and shall destroy him with the appearance of his coming.*

Antichrist shall be opened by little and little. All his devices and practices shall be disclosed, that they may appear and be seen of the world. He is in this place called ὁ ἀνομος, "a man without order." This is another peculiar note of antichrist; he shall seek to be free, and to go at liberty; he shall be tied to no law, neither of God, nor of man. Let us once again look into the state of the church of Rome, to seek out this lawless man. There he sitteth that saith, "I cannot err."

Why is it said, "The pope is exempted from all law of man?" And again, why must we expound any fact of the holy father for the best? And if it be theft, or any other thing that of itself is evil, as adultery or fornication, we must think it is done by the secret inspiration of God. Again, why say they the doings of the pope are excused, as Sampson's murders, as the Jews' robberies, and as the adulteries of Jacob? And again, Why say they, "Neither all the clergy, nor all the whole world, may either judge or depose the pope," but because he is lawless?

Why is it said, that "In such things as he wills his will stands instead of reason; neither may any man say unto him, O sir, why do ye this?" but because he is lawless? Why is it said of him, although all the world would judge in any matter against the pope, yet it seems we ought to stand to the judgment of the pope? for he seems to have all laws in the chest of his bosom; but because he is "that lawless man?" Why is it, "notwithstanding the pope draw innumerable companies of people by heaps with him into hell, that yet no mortal man may once dare reprove him," but because he is that lawless man?*

* Bishop Jewell refers to the authorities here quoted—instead of his references the following extracts from the decretals and Bellarmin may be given. "If the pope, regardless of his own salvation, and of the salvation of his brethren, be found unprofitable, and remiss in his works, and carry with him innumerable people, in troops, to the devil; no mortal is to presume to reprove his faults, because he, being to judge all, is judged of none." Bon. Mart. ap. Decret. dist. 40. c. 6.

"We declare, affirm, decree, and pronounce to every human creature, that it is absolutely necessary to salvation, to be subject to the pope of Rome." Bon. viii. Extrav. Com. de major. et obed. c. 1. f. 8.

"Though the pope should err in enjoining vices, and prohibiting virtues; yet would the church be bound to believe the vices to be

Why is it said, "The pope may also change the very nature of things in applying the substantial parts of one thing to another, and of nothing can make something, and of no sentence can make a sentence; for he may dispense above the law, and of wrong may make right, by correcting and changing the laws?" One Zabarella saith, they persuaded the bishops, that they might do all things, and therefore whatsoever they listed, yea, such things as are not lawful.

How could this have been wrought, but that the Scriptures should be fulfilled? This is he whom Paul describes, that wicked "lawless man." Thus he reigns and rules without law, without reason, without fear of God, without regard of man. He is exempted from all law, and his word is law to bind all the world. This is antichrist. This is he of whom Daniel prophesied: He shall think he may change laws and times;—the times of nature, and the laws which God himself hath ordained. This is he who has carried himself so long under the colour of holiness. This is he who has beguiled and blinded the eyes of the world.

But blessed be the name of our God, who is the God of truth, and the God of lights; his tyranny and treachery is now revealed, and therefore not regarded. Oh! what mountains of money made he sometimes of pardons! His pardons were reputed the only safety and comfort of men's souls. He was not reckoned a Christian, whosoever sought them not. No man might lack them, neither in his life nor after his death.*

But where are they now? what is become of them? who buys them? who regards the having of them? who reposes his trust in them? Children make sport of them, and play with them in the streets; they see the filth of them, and the folly, and abhor them. How cometh this to pass? The man of sin is revealed.

What a kingdom made he of purgatory! He shut out thence whom he listed, and released such as were there, at his pleasure. He claims power over the quick and dead; he sold the years, the days, and the months, by round reckoning, a hundred, five hundred, and a thousand, and thousand thousand years of pardon.

Of which folly his own canonists were ashamed. One of

virtues, and the virtues vices, if it would avoid sinning against its own conscience." Bellarmin. de pont. iv. 5.

* A few years before, some graves were opened on the removal of some religious houses, by the duke of Somerset. Dr. Haddon, who was present, relates that in many instances caskets were found, which had been buried with the bodies, containing the pope's pardons.

them saith, Touching that Christ said unto Peter, Unto thee will I give the keys, &c. We must understand this authority with a corn of salt (otherwise it may be unsavoury); therefore certain of the pope's pardons that promise twenty thousand years, are foolish and superstitious. (Jo. Major in 4 sentent.)

This pardon was not given for nothing, but sold for money. Who had aught to give, had speedy despatch; but poor souls that had nothing, or no friends to pay for them, should lie still. This was a wealthy kingdom. But now where is purgatory? who regards it? who cares for it? Children scorn it in their streets, and know it is a fable. How comes this so to pass? The wicked or lawless man is revealed.

He was able to rule the whole world with a beck. His word stood as the word of God; no prince or emperor durst withstand it; it was thought impossible that he should err. But now the world sees that his word is deceivable and vain; he errs, and has lived in great error. Now few men will believe him, no prince will trust his word; howsoever they whose eyes God hath not yet opened to see the truth, trust him in religion, in worldly matters they will not trust him. How cometh this to pass? the man of sin is revealed.

What shall I say more? Behold, round about the world in all places, and even at Rome itself, the poor massing priest stands a-cold, and can get no hire; the pope's palls* lie rotting; his bulls go a-begging; his wares stand upon his hand; no wise man will buy them. Why? how comes this so to pass? The man of sin is revealed, all his deceit and treachery is revealed.

The pope stirs and strives at this day all that he can. He excommunicates and curses; he sends out his bulls; he blows up seditions; he breeds treasons; he raises subjects against their princes; he sets princes upon their subjects; he imprisons and murders the saints of God; he shakes and inflames the whole world in his quarrels; but all in vain. Why so? how comes this to pass? There is no counsel, no wisdom, no fire, no sword, that shall prevail against the Lord. The man of sin and his errors are revealed. Men see, and know, and detest the blindness wherein they were led; the people forsake him.

* A part of the dress of Romish archbishops, made at Rome from wool consecrated with great ceremony, and sent to every prelate on his being recognized by the pope, and for which large sums of money were charged. The popes' decrees are called bulls, from the Latin word "bulla," on account of the seals affixed to them.

Whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming:

Verse 9. *Even him whose coming is by the effectual working of Satan, with all power, and signs, and lying wonders,*

10. *And in all deceivableness of unrighteousness among them that perish; because they received not the love of the truth, that they may be saved.*

By the order of the apostle's words, I should now speak of the overthrow of antichrist; how and by what power he shall be confounded. But because the two verses next following speak yet of the state of antichrist, by whose means he shall come, and of what countenance he shall be, and with whom he shall prevail, it shall be good we consider these things first, and then show how he shall be destroyed.

When Christ came into the world, he came in the name of his Father, to save the lost sheep of the house of Israel, and to gather the flock that was scattered. Antichrist shall come in the name of the devil, to scatter, and disperse, and consume the flock of God's sheep. His coming shall be by the effectual working of Satan. And what or who is Satan? He hath been a murderer from the beginning; through his envy came death into the world; he is the prince of this world, the prince of darkness, the father of lies, the spirit of pride, which hath said, I will ascend above the height of the clouds, and I will be like the Most High.

He shall work and inflame the heart of antichrist, and fill it with his spirit and wickedness, and shall make him the man of sin, and the son of perdition, full of vanity, and of pride, and of ungodliness, that he may mock the world, and blind the hearts of the people.

His coming shall be by the working of Satan, yet he shall make show as if he came in the name of Christ. He shall come with fatherly looks, with holy countenance, and shall set himself in the holy place; but his whole endeavour shall be to deface the kingdom of Christ; which he shall practise to do, not by the leading of any angel, or archangel, or by the power of God, but *by the effectual working of Satan.*

He shall allege the doctors and fathers; he shall allege Peter and Paul, the holy apostles of Christ; he shall allege Christ and God himself, as though his doings were warranted by them; he shall say, I am the buttress and pillar of the church, my word is the word of God; he shall set

up masses and sacrifices of his own; he shall take away the word of God; he shall teach the people to give divine honour to a weak creature.

But St. Paul in this place discloses him and his doings, and lays them open to the eyes of the faithful. He works not the work of an evangelist, as did Peter, or the other apostles; he takes not power and authority either of God or of Christ; but *his coming is by the operation of Satan.* Therefore he foreshoweth, antichrist shall command to abstain from meats; he shall say, Touch not, taste not; he shall also forbid to marry; he shall say, marriage is unholy, and unlawful; not convenient, not meet for holy profession.

Who would not think it a holy thing, to abstain from meats, and to chastise the body? who would not think it a holy thing, to abstain from marriage, and to think of those things which belong to God? seeing holiness and devotion are a pleasant sacrifice to God. But yet it is not all so. Some shall speak lies through hypocrisy, forbidding to marry, and commanding to abstain from meats. They shall depart from the faith, and give heed to the spirits of error, and doctrines of devils, 1 Tim. iv. He saith it is the devil's gospel. They are canons and rules of antichrist. Satan shall instruct him, Satan shall be the author and founder of that religion.

With all power, and signs, and lying wonders, and in all deceivableness of unrighteousness. He shall need to be of great power and force that will encounter with God. Therefore the apostle saith he shall come with miracles and devices of Satan. Christ foretold, Mark xiii. that false Christs shall rise, and false prophets, and shall show signs and wonders, to deceive, if it were possible, the very elect. Again he saith, Matt. vii. Many will say to me in that day, Lord, Lord, have we not in thy name prophesied? and by thy name cast out devils? and by thy name done many great works? And then will I profess to them, I never knew you; depart from me, ye that work iniquity.—These things shall Satan bring to pass under my name.

The apostles wrought miracles, thereby to confirm the gospel which they preached. As the evangelist writes, Mark xvi. The Lord wrought with them, and confirmed the word with the signs that followed. And as the apostle, Heb. ii. Salvation at the first began to be preached by the Lord, and was confirmed unto us by them that heard him, God bearing witness thereto, with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according

to his will So shall antichrist work miracles to overthrow the gospel. As Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall prevail no longer, for their madness shall be known to all men, as theirs also was, 2 Tim. iii.

Aaron cast forth his rod before Pharaoh and his servants, and it was turned into a serpent. And the charmers of Egypt did in like manner with their enchantments. Aaron smote the water, and all the water that was in the river was turned into blood.—And the enchanters of Egypt did likewise with their sorceries. And as Aaron caused frogs to come and cover the land, so the sorcerers did likewise with their sorceries, Exod. viii. But the illusions of the magical arts came to nought, see the book of Wisdom xvii. and it was a most shameful reproach for boasting their knowledge. So shall antichrist come in working signs and lying wonders, as did Jannes and Jambres, to deface the gospel and glory of God.

It is not said, he shall work wonders, but false lying wonders. But how can his miracles be false? If false, how are they miracles? if miracles, how are they false? They shall be false after two sorts; some are called false miracles, because they seem to be miracles, and are not; some are called false miracles, because they are used falsely to maintain his falsehood.

Of the first sort of false miracles, we have seen an infinite number in the days of our fathers, in the kingdom of antichrist. Then was there an appearance of spirits, and visions of angels: our lady came swimming down from heaven; poor souls came creeping and crying out of purgatory, and jetted abroad;* and kept stations, casting flakes of fire, and beset highways, and bemoaned their cases, the pains and torments were so bitter.

They sought for help, and cried for good prayers; they cried for dirges, they cried for masses of requiem, for masses of scala cœli, for trentals of masses. Hereof grew portsale† of pardons, and hereof grew the province of purgatory, the most gainful country that ever was under the city of Rome.

But these miracles were no miracles at all; they were devised by subtle varlets and lazy lordanes‡ for a purpose, to

* Ran up and down. These deceptions have been practised in later days.

† Public sale by outcry, as of fish when the fishermen return to port.

‡ Slothful fellows.

get money. Oftentimes the spirit has been taken and laid in the stocks; the angel has been stript; the good lady has been caught; the conveyance and the miracle has appeared; the engines, and sleights, and the cause, and the manner of the working, have been confessed.

In those days, idols could go on foot; roods* could speak; bells could ring alone; images could come down, and light their own candles; dead stocks could sweat, and bestir themselves; they could turn their eyes, they could move their hands, they could open their mouths, they could set bones and knit sinews; they could heal the sick, and raise up the dead.

These miracles were conveyances and subtleties, and indeed no miracles; the trunks by which they spake, the strings and wires with which they moved their faces and hands, all the rest of their treachery, has been disclosed.† These are the miracles of which Paul speaks—miracles in sight, in appearance, but indeed no miracles.

The other sort of false miracles is, when such things as indeed are wrought and done, are untruly applied by antichrist to maintain his falsehoods. God giveth recovery to the diseased; the deaf receive their hearing; the blind receive their sight. He assuageth the tempests, and stayeth the rage of fire, that it continue not. These things are done by the finger of God. Antichrist draws us from so thinking of the mercy of God, and tells us we have other friends to whom we are beholden, which have done so and so for us.

It was this saint, saith he, it was that saint, that took pity of your case, and wrought the remedy for you. It was Apollonia, it was Genouefa, it was Sitha, it was our lady; such a saint is able to do much, such a saint can work miracles. Hereof grew invocation of saints; hereof it came to pass that each saint was assigned and allotted to his sundry charge and several offices apart; St. Blase for the choking; St. Roch for the pestilence; Anthony for the burning; Valentine for the falling sickness; Romane for madness; Apollonia for the tooth-ache;‡ Petronilla for agues,

* Images representing the crucifixion.

† At the time of the Reformation, the rood of Boxley in Kent and other celebrated images were taken to pieces at Paul's cross, and the contrivances by which they had appeared to possess the power of self-motion were exposed.

‡ At the time of the Reformation, an immense number of teeth, enough to have filled a large cask, were found in different monaste-

and others for other purposes: wherein it was wisely foreseen, that they were so limited and ordered, lest perhaps any one might be over-saucy, and encroach upon, and trouble his fellows.

It was also foreseen, that all saints should not have power to work in all places. Some wrought at Canterbury, some at Walsingham, some at York, some at Buxton, some in one place, some in another, some in the towns, some in the fields.* Even as Jeremiah said among the Jews, chap. xi. According to the number of thy cities were thy gods. Hereof grew pilgrimages and worshipping of images, and kissing of reliques; hereof grew oblations and enriching of abbeys; every man had his peculiar saint on whom he called; every country was full of chapels, every chapel full of miracles, and every miracle full of lies.

These miracles are wrought by antichrist; they are his tools, wherewith he worketh; they are his weapons, wherewith he prevaileth; they are full of lying, full of deceitfulness, and full of wickedness: so shall antichrist prevail, and rule over the world. By these miracles he shall possess the ears, the eyes, and the hearts of many, and shall draw them after him.

He shall shadow the moon, and darken the sun, and make the third part of the stars of heaven to follow him; he shall change light into darkness, and darkness into light; he shall work in all things at his pleasure. If a man see well, he shall make him blind. This is a miracle. Such as are whole, he shall make sick; he shall infect them with leprosy, which before were clean. This is a miracle. He shall change the sense and feeling of nature; he shall make the son hate the father, and shall make the father hate the son; yea, to seek the death of his son. This is a miracle. He shall make the people mislike and doubt the word of God, and embrace his follies. This is a miracle.

ries and other places of Romish devotion, all said to be genuine relics of Apollonia. She was a martyr in the persecution of Decius, A. D. 251: having had her teeth dashed out by the executioners, she was regarded by the Romanists as having especial power to cure the tooth-ache, and prayers were accordingly offered to her by the ignorant while suffering. One instance of Romish superstition will suffice to explain this passage without noticing the others.

* An image of a saint, or of the virgin, at one place was supposed to have superior power to another image of the same saint at a different place. Thus pilgrimages were made to distant shrines; as by persons in the west or the north to our lady at Walsingham in Norfolk, when they had images of the virgin in their own towns.

These are the works of antichrist, which he shall bring to pass. This shall he work in all deceivableness of unrighteousness. He shall come with all kinds and shifts of deceit; he shall come with show of praying, with vizard of fasting, with companies of monks, friars, canons, and all kind and colour of holiness; he shall seek to prevail by threatening and by flattering, by fair means, and by foul; he shall excommunicate, and release from excommunication; he shall promise forgiveness of sins, and life everlasting; he shall make boast of the fathers and ancient doctors, he shall make boast of the universal consent, he shall boast of general councils, he shall boast of Christ's apostles, and of the gospel of Christ, and of the word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtlety, but he shall use it. So shall he make the people seek unto him, and kings and emperors to fall down before him, and to say, Who is like unto the beast? who is so wise, so learned, so holy, so wealthy, so mighty, and so catholic? Without him no man is to be reckoned holy or learned; without him no man may traffic, buy, or sell; without him no man may read publicly in universities; no man may preach to the people, no man may be accounted a Christian, no man may hope to be saved without him, without his leave and liking. Such wonders, such miracles, shall he work; so shall he conquer and subdue the world.

Now who are they which shall be deceived, in whom shall he prevail? *Among them that perish, because they received not the love of the truth, that they might be saved.* They which perish, shall be deceived by him whose hearts are not marked with the Spirit of God, whose names are not written in the book of life, in whom the God of this world hath blinded the minds, that the light of the glorious gospel of Christ should not shine unto them; they shall follow him, and shall be the children of damnation, and shall have their reward with him.

Be he learned or unlearned, be he king or subject, albeit he be holy, albeit he be catholic, antichrist shall come unto him in all deceitfulness of unrighteousness, because he hath not received the love of the truth, that he might be saved.

Here mark, he does not say, Because they receive not the truth, but he saith, *Because they receive not the love of the truth.* Many in our days can speak thus; I am not ashamed of the gospel of Christ, for it is the power of God

unto salvation to every one that believeth, Rom. i. for it is the savour of life, 2 Cor. ii. unto life, They can say, There is given none other name under heaven, whereby we must be saved; neither is there salvation in any other than by Jesus Christ, whom we have learned by the gospel, Acts iv.

Many will confess, there was never more nor better teaching since the time of the apostles. They seem to receive the truth, but they are like the horse and mule, in whom is no understanding; they receive it, because the prince receives it, and because the politic laws of countries establish it; they are carried away with the sway of the world; they hear it with their ears, nay, I would to God that they would lend their ears to the hearing of it, but with their hearts they do not hear; they have no feeling of the word of God, and of the truth; they weigh it not, they love it not; they consider not what it is, nor from whom it is sent; they know not that it is the water of life, and the bread which is sent from heaven; they have no taste, no savour, no pleasure in it.

Therefore it shall be taken from them, and given to a nation which shall bring forth the fruits thereof; they shall be cast into utter darkness, and the last state of them is worse than the first. It had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment given unto them, 2 Pet. ii. It should not be charged upon them for their damnation; for our Saviour saith, John xv. If I had not come and spoken unto them, they should not have had sin; but now have they no cloak for their sin. They find no sweetness in the word of God; they are not converted by it, that they may be saved; they have no pleasure in the ways of the Lord; they have no comfort to know his will.

These are the bond-slaves of Satan; these are they upon whom shall come the abomination of desolation; these are they against whom Satan and antichrist shall prevail, because they have not received the love of the truth; they have not received it into their hearts, that they might be saved; they had no hearts to feel it; they had no eyes to see it.

Verse 11. *And therefore God shall send them strong delusions, that they should believe lies;*

12. *That they all might be damned which believed not the truth, but had pleasure in unrighteousness.*

The Spirit of God is the Spirit of truth, and giveth light

into our hearts, and maketh us behold that blessed hope, and rejoice in the knowledge of his will. Therefore the prophet David maketh prayer, Psal. li. O God, renew a right spirit within me, and take not thy Holy Spirit from me. And again, Psal. xiii. O Lord my God, lighten mine eyes, that I sleep not in death. And again he saith, Psal. xxxvi. With thee is the well of life, and in thy light shall we see light.

Without this Spirit we are but flesh and blood, even void of sense and understanding. The natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, 1 Cor. ii. No man knoweth the things of God. but the Spirit of God. And those things which God hath prepared for them that love him, he hath revealed unto us by his Spirit.

Christ saith, John vi. No man cometh to me except the Father draw him. Unless a man be born from above, unless God print and seal his heart with his finger, he shall not be able to see the kingdom of God.

Now if we have the word of God before our eyes, and regard it not, nor be thankful for it, nor set price by it, God in his justice will withdraw it from us. Then shall we delight in darkness, and have pleasure in error; our latter end shall be more dreadful than was our first beginning. This is it which Paul saith, *God shall send them strong delusions;* that is, his Holy Spirit, the Spirit of truth, shall depart from their hearts, and the power of Satan shall dwell with them, and wholly possess them. This is the just judgment of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, John iii. They forsake the light, and delight in darkness; and this is their condemnation; they will not understand nor seek after God, that they may be reformed.

The prophet saith, Psal. cix. Because he loved cursing, it shall come unto him; and because he loved not blessing, so shall it be far from him. God will strike them with blindness; they shall be astonished; they shall fall into rebuke and the snares of the devil; they shall be drowned in perdition and destruction.

So great shall be the power of error, men shall not only be deceived, but shall be deceived mightily and strongly; they shall desire to be deceived, and shall bear a deadly hatred against him, whosoever shall seek to reform them; they shall harden their hearts against God and his holy

word; they shall stop their ears, and not hearken to his counsel; they shall not open their eyes to behold the destruction which is to come upon them.

So great and so mighty shall be the delusion, so deadly shall be the cloud and blindness of their hearts, they shall be given over to a reprobate mind; they shall be filthy, and increase in filthiness. Such shall be the power of Satan, such shall be the power of error and deceitfulness, they shall despise the glorious gospel of Christ; therefore God shall forsake them, and give them over to follow antichrist.

God hath this day sent the light and comfort of his holy word into the world. Many godly men have desired to see that which we see, and to hear that which we do hear. Blessed be the name of the Lord, which hath in mercy visited us. We beseech him to bless the work that he hath begun.

St. Paul saith, Titus ii. The grace of God that bringeth salvation to all men hath appeared. And to the Colossians he saith, The gospel is come unto you, even as it is unto all the world. And again, Rom. x. Have they not heard? No doubt their sound went through all the earth, and their words into the ends of the world. The poor receive the glad tidings of the gospel. God hath visited and redeemed his people.

But yet the apostle saith, Rom. x. They have not all believed the gospel; for Isaiah saith, chap. liii. Lord, who shall believe our report? And again saith the prophet Isaiah, I have spread out my hands all the day unto a rebellious people, which have walked in a way that was not good. Wisdom crieth in the streets: I have called, and ye refused; I have stretched out mine hand, and none would regard, Prov. i. Such is the power of Satan; so shall he stop their ears, that they shall not hear nor understand what is spoken in the name of the Lord.

Paul is a true prophet, and foretold long before, that which we may now behold with our eyes; In the latter times, some shall give heed unto spirits of error, 1 Tim. iv. They shall be as men without sense or feeling, they shall forsake the truth, and betake themselves to follow lies and fables. Even they shall do this, who shall sit in the church of God, who shall profess and carry the name of Christ.

Christ ministered his last supper in both kinds. St. Paul told the Corinthians, 1 Cor. xi. As often as ye shall eat this bread, and drink this cup, ye shall show the Lord's death

till he come. That this institution of Christ should be kept in the church until the end of the world, the apostles received this order, the holy fathers and martyrs used it. But now many, even too many, will not so have it, nor so use it. They will not follow the example of the fathers, nor of martyrs, nor of the apostles, nor keep the ordinance of Christ; so strong a delusion hath bewitched them.

The people of God were taught to pray in the vulgar tongue, that their hearts might give consent, and their mouths say, Amen. This order did Peter, and Paul, and John, and James, and the godly fathers keep. There is not one of them that took orders for the contrary; but now there are some risen up, who, in despite of Christ and his apostles, say that prayers shall be made in a strange tongue, either Latin or Greek.

The people shall not understand what they hear; they shall not know what it is which they themselves say; their hearts cannot give consent thereto; their mouths cannot say, Amen. The example of the apostles, the commandment of Christ, the comfort of the people, the confusion of the church, nothing moves them, so great and mighty is the power of error.

The people worship a creature, instead of the Creator, who is God over all, blessed for ever. They see they do amiss, yet continue in it, and find no fault; they see wherein their fathers were deceived, yet they say, they could not be deceived; they see many and foul abuses, yet seek not to redress them. For they say, We will walk in the ways of our forefathers; we will believe as they believed, howsoever they believed; we will do as they did, whatsoever they did; we will not hear the word of the Lord. Thus shall they delight in darkness, and loath the light; they will be deceived, and will not see the truth; so mighty and so terrible is the power of error.

They are learned in philosophy and in the tongues, they are learned in the laws, they are learned in physic, learned in the doctors, and learned in histories; they are skilful to buy and sell, to purchase land, to enrich themselves, and to provide for their children; they have knowledge in all things else. But themselves, and the truth of God, and the way to salvation, they have not known.

A thief, when he is taken, blushes; a harlot is ashamed of her filthiness, and a drunkard of his beastliness. But they that are such, have hardened their faces, they cannot

blush. Whatsoever they have said or done, either openly or in secret, by hypocrisy or cruelty, by rapine or treachery, in offering pardons to sale, in deceiving the people of God, in accusing the righteous and condemning the innocent, they cannot repent; they know no shame—so great is the power of error.

Christ saith unto them, Matt. xxi. The publicans and the harlots shall go before you into the kingdom of God. They consider that they have done amiss; but you are wilful in your blindness. Oh! the depth of the wisdom and knowledge of God! Who is wise, and considereth this? They strive against the manifest truth; they strive against their own conscience; they strive against the Spirit of God. This is that sin which never shall be forgiven, neither in this world, nor in the world to come.

Therefore, saith Paul, *that all they might be damned which believed not the truth.* All shall be damned which believed not. Then let no man say, I will follow the example of my fathers; I will do as the greater part doth; so many, and so many, for so many years, in so many places have been on this side. The judgment of God standeth not in the multitude, but in the truth. Whosoever shall set themselves against his holy will, be they ever so many, they shall be damned.

Let such mark well what Ignatius, who lived in the time of the apostles, said: "I have heard some which say, Unless I find the gospel in them of old time, I will not believe it. But unto such I say, that Jesus Christ is unto me antiquity, whom to disobey is manifest and unpardonable destruction." Let no man say, I hope I do well; my meaning is good; I have a desire to please God; I believe well, I do my conscience; if I do amiss, God will regard my simplicity. Let no man so say. Augustine saith, "It is certain, that a foolish faith not only doth no good, but also hurteth." If thou believe not the truth, thou dwellest in lying; thou art the child of the devil, who is a liar, and the father thereof. The mouth which speaketh lies, slayeth the soul. Thy faith is no faith; it is but a wilful opinion; it is but an error, for it is not according to the truth; it is not built upon the rock: it is not grounded on the word of God.

Change thine error. Faith is by hearing, and hearing by the word of God. Receive the truth, believe the truth, and love the truth; otherwise, if thou refuse the bread of life, and feed on poison; if thou forsake the water of life, and dig

unto thyself a cistern that will hold no water, thou shalt lead thy days in wilfulness, and shalt die in sin; thy blood shall be upon thine own head; thou shalt not see the glory of God; death and damnation shall be thy recompense; because thou hadst pleasure in wickedness, and didst not give thy heart to receive, and love, and believe the truth.

Now it remains that we hear how antichrist shall be overthrown. We have seen his pomp and pride, his might and power, that he overlooks all the world, binds all kings, and princes, and nations, to keep his laws, and is himself exempted from all laws of God or man; so mighty and so marvellous is his power, who can declare it? He is called of his own side, "Stupor mundi," the gaze-stock, or wonder of the world: something less than God, something more than man.* But, being in all this estate, in the midst of his pontificalibus,† so fast mortised, so high built up to the skies, so surely shoared, so strongly beset on every side, he shall be suddenly shaken down, and shall become the shame of the world.

How may this be done? being so mortised, so built, so shoared, and so beset, who shall shake him down? what power shall consume him? Shall it be the great power of kings or of emperors? They shall give their power and authority to the beast, and fight with the Lamb, that is, against Christ. Shall it be the authority of bishops, and cardinals, and great clerks? All they are linked and joined to him. Shall it be by the wisdom and drift of counsellors and men of law? They are the feed men, and sworn to him. Shall it be the violence and conspiracy of the people? They shall kneel down to him, and honour him, and reverence him as an angel of God.

If neither the power of doctors, nor of bishops, nor archbishops; if not the power of counsellors, and men at law; if not the power of the kings and princes of the world; if not the power and commotion of the people; if all these shall not abolish him, what power then is it, wherewith he shall be consumed? It shall be the power of God, which shall be revealed from above. *The Lord shall consume him with the spirit of his mouth.*

These words are diversely taken; some expound them

* In the gloss on the canon law the pope is blasphemously styled, "the Lord our God;" this was approved and passed by pope Gregory XIII.—Vide Bullam ejus, Rom. i. Jul. 1580.

† With his robes and ornaments on—in his best estate.

thus; God shall appoint the great angel Michael to set upon antichrist, and he shall destroy him. Others take these words to be spoken of the day of judgment; and then this shall be fulfilled, when Christ shall say, Depart from me, ye cursed, into everlasting fire; that this is the Spirit of the Lord's mouth wherewith he shall be consumed.

But the apostle speaks of the preaching of the gospel; that God by his word, which is mighty to do all that whereunto he appointeth it, shall make his doings manifest, and let all the world see that he was not sent of God; that he never set forth the glory of God; that he has not sought the salvation of the people; that in matters of faith and in all his life he is adversary to Christ.

This is that breath which shall descry his errors and vanities; this is that spirit which shall consume the kingdom of antichrist; this overthrow is already begun, as our eyes may behold this day.

In like sort speaks Isaiah the prophet, chap. xi. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Princes make their conquests by power and strength, by fire and sword, and engines of war; but God shall beat down his adversary with the rod of his mouth, by the true preaching of his word. His word is mighty; it is his sword; it is his mace; it is the rod of his mouth; it is the breath of his lips; it is of great force, no strength shall withstand it; it shall smite the earth; it shall slay the wicked.

St. Paul saith, 2 Cor. x. We do not war after the flesh, for the weapons of our warfare are mighty, through God, to cast down holds. This sword hath hewn down in many places, the cruelty, tyranny, simony, insatiable greediness, the errors, ignorance, darkness, vanities, hypocrisy superstition, and idolatry, which have been brought into the church, and used by antichrist. These were the pillars, and strength, and glory of his kingdom.

And here mark the apostle's speech; he saith not, God shall convert antichrist, or change his heart, that he may be saved; but he saith, *Whom the Lord shall consume.* God's word is almighty. By his word he can do whatsoever pleaseth him. He can make the deaf to hear, and the blind to see; he was able to call the thief upon the cross unto repentance; he was able to raise up Lazarus out of his grave; he is able of stones to raise up children unto Abraham.

He can throw down every high thing that is exalted

against the glory of God, and will bring kings, and princes, and the rulers of the earth, to the obedience of Christ. But of antichrist it is said, *The Lord shall consume him.* Such is the hardness and blindness of his heart, he will not receive the love of the truth, he will not believe the truth of God that he might be saved; therefore destruction shall come upon him.

Hereby we are taught what to think or hope of reformation of the abuses and errors of the church of Rome. They have been advertised of them, not only by the professors of the gospel, but also many of themselves have spoken for reformation of sundry abuses; they have kept many councils and assemblies; they have promised redress; they have sat in consultation many years.*

What one thing have they reformed? See and look over their acts and sessions; they are abroad in print. Hitherto they have reformed nothing; no, not their pardons; no, not their stews; they have hardened their hearts, and set themselves against the Highest. Therefore shall the glory of the Lord show itself in their destruction; with the breath of his lips they shall be consumed, and brought to nothing.

And shall abolish with the brightness of his coming. The Lord shall come, and shall make his enemies his footstool. Then the sun shall be black as sackcloth, and the moon shall be like blood. There shall be an earthquake: kings, and great men, and rich men, and every bond man, and free man, shall hide themselves in dens; they shall say to the hills, and mountains, and rocks, Fall upon us, and hide us from the presence of Him that sitteth on the throne, and from the wrath of the Lamb.

Then shall antichrist be quite overthrown; then his kingdom shall be utterly abolished and have an end; then it shall appear who has sought the glory of Christ, who has followed the doctrine of the gospel, and who has done the true endeavour of a faithful shepherd; then it shall appear who is the wolf, who scatters and spoils the flock.

St. Jerome saith, "The cup of the Lord's right hand (which is the Lord and Saviour) shall compass him about, when he shall slay him with the breath of his mouth, and

* From the commencement of the general council of Constance, A. D. 1414, to the commencement of the council of Trent, A. D. 1545, various councils had been held, and the whole of Europe had been kept in expectation of a reform in the church by those assemblies. The anxiety on this subject, which was felt for some years previous to the meeting of the council at Trent, was very general.

shall destroy him with the brightness of his coming; then all the ignominy and shame which he hath heaped up upon himself, with thoughts, deeds, and words, shall fall upon his glory and pomp, insomuch that he shall be afterwards as vile and contemned of all men as he was before reputed or highly esteemed of them."

This might suffice touching the ruin and fall of antichrist; yet I will add to that which has been spoken, the manner of the fight, and of the victory, and of the triumph which shall follow. The fight is doubtful and dangerous; the victory shall be glorious; the triumph shall be joyful. Here let us call to remembrance the wars which tyrants and ungodly princes have made against the people of God, and what followed.

Sennacherib, the great king of the Assyrians, came up against Jerusalem with horses and chariots, and infinite numbers of picked soldiers. The whole country of Jewry was in an agony; all the people were astonished with fear to see so many enemies, and themselves so few; to see the enemies so strong, and themselves so weak. They knew neither where to seek aid, nor how to escape the present danger.

Suddenly the Lord sent his angel from heaven to relieve his people. In one night he smote in the camp of the Assyrians, an hundred fourscore and five thousand, which were all dead corpses, 2 Kings xix. The residue were scattered, and ran away straggling; they knew not where to hide their heads. King Sennacherib went his way, and returned; and when he was in safety at home, and worshipping his god Nisroch in his temple, Adrammelech and Sharezer, his sons, slew him.

Remember the cruel wars which Nebuchadnezzar, king of Babylon, made against God's people. He took their city, spoiled their temple, sacked Jerusalem, and gave the prey to his soldiers; he took the nobles, and gentlemen, and merchants, and yeomen, and led them captives. Some of them he took with him to Babylon, and some he sold for money; so great and so terrible was his victory.

In the midst of all his pomp, God bereft him of his reason, and astonished him with deadly madness. He was driven from men, and did eat grass as the oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles' feathers, and his nails like birds' claws, Dan. iv. He imagined that he was an ox, that he had hoofs,

and horns, and hair, as oxen. He therefore forsook his palace, his princely apparel, and dainty fare, and lay abroad, and fed with beasts: so did God avenge the cause of his people.

Who hath not heard of the war which Pharaoh had against the Israelites? The battle was strange, and the victory sudden. The people of God were beset with dangers on every side; the wilderness had shut them in; before their faces they saw the raging sea, that they could not escape it; behind their backs they beheld Pharaoh with his army march after them; if they went forward, they must needs be drowned; if they retired, they must needs be slain; their enemies were mighty, and they were weak.

Suddenly God divided the waters, and made the sea dry land; so that the children of Israel went through the midst of the sea upon dry ground, safely as through a meadow. Pharaoh followed after with his sword and spear, to work his fury; then the sea returned to his course, and drowned the chariots, and horsemen, and all the host of Pharaoh; there remained not one of them alive. Their carcasses lay afloat upon the water, and were cast in heaps upon the shore. Such shall be the end of those that hate the Lord; so shall he make his name triumph over all the world.

Let us imagine a battle of two mighty princes, both of great power, and of great courage; they meet together in the field; they join in battle; both sides encounter together; either part is bent to beat down the other. What a horror is it to hear the neighing of horses, the sound of trumpets, the thunder of drums, the roaring of guns, the clashing of swords, the groaning and mournful voice of them which are slain, and the crying and trembling of the people!

Now let us by this make some resemblance of the battle between Christ and antichrist; between Christ, the Son of God, and antichrist, the son of the devil: either of them is well prepared; they are both mighty, and have both of them soldiers and knights to attend upon them.

Antichrist shall come from the earth, for all his glory is upon the earth; his power shall be the power of Satan. Christ shall come from the heaven above, even from the bosom of his Father. What cognizance shall they give? how and by what difference shall their soldiers be discerned? The ensign of Christ shall be everlasting truth; the ensign of antichrist shall be falsehood, and vanity, and all deceitfulness. By these marks shall either be known.

With what soldiers shall they make their field? They that shall follow Christ are poor and simple, who have forsaken themselves, their goods, and their lives, and tremble at the word of God. The men of war, who fight with antichrist, and follow him, shall be mighty kings and princes, and powers, and states of the world, as St. John hath said, Rev. vii. And Gregory hath said, "An army of priests is prepared to wait upon the king of pride." And hereby may you know him.

What armour shall they have, and with what weapon shall they fight? Antichrist shall furnish his men with spear, and sword, and fire. He shall rejoice in killing, in burning, and in shedding of blood. Christ shall send his men into the field naked, and armed with patience; they shall take up their cross, and follow him, ready to suffer whatsoever shall be laid upon them: their weapons shall be prayers and weeping. What shall be the pretence of this fight?

Antichrist shall come in his own name, to maintain and exalt himself. Christ shall come in his Father's name, to maintain the glory of his Father. What shall they seek? wherefore fight they? what is it they shall desire to maintain? Antichrist shall desire to maintain his own traditions. Christ shall maintain the holy word of God; Christ shall procure the glory of his Father; antichrist shall maintain his own glory.

In what place shall this battle be? upon what downs or plain, or in what country? Neither in hill nor in any plain, but in the hearts of the people. There shall the war be, there shall it be fought. If it were possible, the elect should be confounded, his assaults shall be so terrible that many shall be offended in Christ; many shall deny Christ; many shall be ashamed of him, and the love of many shall wax cold. But blessed is he which continueth to the end.

We have heard briefly of Christ and antichrist, their states, their several cognizances, what bands of men they shall have, what armour they shall bear, by what title they shall claim, what they shall seek, and where the fight shall be; that it shall be made in the consciences of the people. There shall antichrist sit, there shall he be worshipped as God; there they shall call him the holy, and most holy father; there shall be given to him the power of heaven and earth; there he himself shall rouse himself, and be settled, and shall say, I sit as a prince, I shall never be removed, I cannot fall.

But Christ shall blow him down *with the breath of his mouth, and shall abolish him with the brightness of his coming;* Christ shall have the upper hand, and destroy him; even that Christ whom they made the reproach and scorn of the people, whom they reviled, calling him drunkard, and companion unto publicans and harlots; who was so poor and simple, who was oppressed and afflicted, and yet opened not his mouth; who was brought as a sheep to the slaughter, and was killed.

St. John had a revelation, and did see Jesus Christ, the Son of God; He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, Rev. i. It was sharp and mighty; It entereth through, even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart, Heb. iv. So we see the breath of the mouth of Christ is a sword. This sword shall overthrow antichrist.

Remember how Dagon fell on his face upon the ground before the ark of the Lord, how he could not stand, how at that presence the head and the two palms of his hands were cut off upon the threshold with a fall. So shall antichrist fall at the presence of Christ; his arms and his head shall be broken off, and he shall not stand.

Remember that Aaron cast forth his rod before Pharaoh and his servants, and it was turned into a serpent; so did the charmers of Egypt; they cast down every man his rod, and they were also turned into serpents. But Aaron's rod devoured their rods, and consumed them to nothing; even so shall the truth of Christ consume and bring to nothing the falsehood of antichrist.

All his glory shall be scattered as the chaff which the wind driveth away, as a thin foam is scattered away with a storm, and as the smoke which is dispersed with the wind, and as the darkness which cannot abide the light of the sun; it shall be consumed, it shall be defaced, it shall not stand. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is mighty, to the glory of God the Father; that he is worthy to receive glory, and honour, and power.

But who may better disclose this mystery, and the fall of antichrist, than John the evangelist, who leaned on Jesus' bosom, whom Jesus loved, and who was endued with wisdom from above? Let us hear him. I saw, saith he, Revelation

xiv. an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, give glory to him; for the hour of his judgment is come; and worship Him that made heaven and earth, the sea, and the fountains of waters. And there followed another angel, saying, It is fallen, it is fallen, Babylon the great city; for she made all nations to drink of the wine of the wrath of her fornication. And the third angel following them, said with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God, and shall be tormented in fire and brimstone, before the holy angels, and before the Lamb; they shall have no rest day nor night. Again the seventh angel poured out his vial into the air; and there came a loud voice out of the temple of heaven, from the throne, saying, It is done; that is, it is concluded, judgment is given, it shall stand for ever. And there were voices, and thunderings, and lightnings, and there was a great earthquake, and the great city was rent into three parts, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Then one of the angels talked with me, saying, Come, I will show thee the damnation of the great harlot, that sitteth upon many waters, with whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

And in the same chapter he saith, These have all one mind, and shall give their power and authority to the beast, that is, to antichrist. Thus the kings and all princes (as his attendants and servants) shall fight against the Lamb. But the Lamb shall overcome them, for he is Lord of lords, and King of kings. I saw another angel coming down from heaven, having great power, so that the earth was lightened with his glory, and he cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon, the great city, the harbour and palace of antichrist, and is become the habitation of devils, and the hold of all foul spirits. And I heard another voice from heaven say, Go out of her, my people, believe her not, do not as she commandeth you, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins are come up into heaven, and God hath remembered her iniquities. Reward her, even

as she hath rewarded you, and give her double according to her works; and in the cup that she hath filled unto you, fill her the double.

Inasmuch as she glorified herself, and lived in pleasure, so much give you to her torment and sorrow; for she saith in her heart, I sit, being a queen; the world is mine; no ill shall touch me; therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire, for strong is the Lord God which will condemn her. And the kings of the earth which have committed fornication, and lived in pleasure with her, shall bewail her, when they shall see the smoke of her burning, and shall stand afar off, for fear of her torment, saying, Alas! alas! the great city Babylon, the mighty city; for in one hour is thy judgment come.

And the merchants of the earth shall weep and wail over her; for no man shall buy her ware any more, the wares of gold and silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; of all manner of thyne-wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble, and of cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and servants, and souls of men; no man any more shall buy her parchment, wax, and seals; no man shall buy her orders, her dispensations, pluralities, totquot, non-residence, perinde valere.* No man shall buy her concubines, her oil, salt, holy water, holy bread; no man shall buy her palls, her agnus Dei's, her jubilees, masses, trentals, and pardons; no man shall any more buy of her forgiveness of their sins, and life everlasting; no man shall regard her, no man shall buy, or seek to get this merchandize of her any more.

The merchants of these wares shall stand afar off, for fear of her plagues, and say, Alas! that great city that was clothed in reins, and scarlet, and purple, and gold, and diamonds, and precious stones, in one hour is all thy glory stript from thee. Oh! what city under heaven was like unto thee! Thou wast the great city, the noble, and the holy city. Then a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, With such violence shall the great city Babylon be cast, and shall be found no more.

* Various papal privileges and licences so called.

She shall be out of remembrance. They shall seek the place where she stood, and not find it. The voice of harpers and musicians shall be no more heard in her; the light of a candle shall shine no more in her; her merchants, officers, and dataries,* were the great men of the earth, and by her enchantments were all nations deceived; and in her was found the blood of the prophets, and of the saints, and of all that were slain upon earth.

Then I heard a great voice of a great multitude in heaven, saying, HALLELUJAH, salvation, and glory, and honour, and power be to the Lord our God; for he hath condemned the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants shed by her hand. And again they said Hallelujah. And the smoke rose up for evermore, and the four-and-twenty elders fell down, and worshipped God that sat on the throne, saying, Amen, Hallelujah. Then a voice came out of the throne, saying, Praise our God all ye his servants, both small and great. And I heard like the voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah, for our Lord God Almighty hath reigned. Let us be glad and rejoice, and give glory to Him, for she is fallen, she is fallen, Babylon, that great city, there she lieth, the mother of filth and fornication; there lieth antichrist, the man of sin, the son of perdition, which is an adversary, which hath sat in the temple of God, and exalted himself above all that is called God; that wicked and lawless man lieth there.

The Lamb, the Root of Jesse, the Lion of the tribe of Judah, hath overcome, and gotten the victory; he is worthy to receive the glory and honour. Then shall the apostles, and the prophets, and the angels say, Praise, and honour, and glory be unto Him that sitteth upon the throne, and unto the Lamb for evermore. We thank thee, we give thanks to thee, O God, which art, and wast, and shalt be. Thou hast avenged the blood of the prophets and martyrs; thou hast destroyed them that have defiled the earth; thy name be blessed for ever, Amen, Hallelujah.—Such glee and triumphs shall be in heaven for the overthrow of antichrist.

Thus have I by occasion of the apostle's words spoken of the coming, and of the kingdom of antichrist; and lest we might be deceived, as touching his person, I have said

* A chief officer in the chancery of Rome, through whose hands most of the presentations to vacant benefices pass.

what he should be, what things he shall do, of what estate he shall be, what countenance he shall carry, in what place he shall sit, at what time shall be his coming, by what means he shall prevail, who they are that shall believe in him, what power shall beat him down, what end he shall have, what triumph shall follow upon his fall.

I have told you, that he shall be the overthrow of the world, the confusion of the church, the son of perdition; that he shall destroy himself, and be the destruction of others.

I have told you, he shall be a reverend father, and wear a mitre, and be a bishop, and a bishop of bishops; so saith Gregory, so Jerome, so Augustine and Bernard, and others. And cannot we tell who it is, that calls himself, A universal bishop, the bishop of all churches? do we not hear of such a one? Do we not know him? Whatsoever he be, wheresoever he dwell, what countenance soever he bear, he is antichrist.

I have told you, he shall sit in the temple of God, in the consciences of the people; that the people shall hear, credit, follow, and honour him, as if he were God, and think it sin and damnation to break his lore.

I have told you where he shall be stalled, where his chief place shall be, whence he may be seen. St. John saith, he shall sit in a city built upon seven hills—that city is the city of Rome; Rome is so built; Rome is set upon seven hills. The Sybil saith, Antichrist shall sit by the water of Tiber, and Tiber is a river that runs by Rome. Joachim Abbot saith, Antichrist is long since born at Rome, and shall be advanced in the apostolic see. He is born, and shows himself not at Babylon, not at Constantinople, but at Rome. These are plain speeches. If any man doubt this, let him read their books; they are extant abroad. Antichrist shall sit in Peter's chair, and Rome shall be the seat of his kingdom.

I have told you, he shall come when the state and majesty of the empire shall be weakened. Antichrist shall possess the emperor's land, and bear the sword, and wear his crown, and shall make the emperor fall down, and worship him, and kiss his feet. Hath there ever been any such bishop in the world? hath there, I say, ever been any such? If ever there were any such, St. Paul saith, the same is antichrist.

I told you, the world shall fall down, and reverence him, and shall seek life and salvation at his hands. John saith,

they shall cry, Oh! who is like the beast? who is like our holy father; who is so wise, so learned, so holy? They shall follow him whithersoever he shall lead them, they shall eat whatsoever he will give them; and they which shall do thus, are such as have no feeling, no care, no love to the truth of God; therefore God forsaketh them, and leaveth them to follow lies.

I told you, he shall prevail by falsehood and by feigned miracles; by bulls, by pardons, by purgatories, and by such other devices and shifts of Satan.

I told you, he shall be contrary to Christ, in sacraments, in sacrifice, in prayers, in life, in doctrine, in religion, in the whole form and order of the church. He shall shut that which Christ hath opened, he shall open that which Christ hath shut; he shall curse that which Christ hath blessed, and bless that which Christ hath cursed. No man shall be accounted faithful, no man catholic, no man the son of the church, no man may be saved, without him; such credit and countenance shall he bear.

I told you, he shall be confounded and beaten down by the force and power of God's mighty word. His word is omnipotent; it shall disclose the works of darkness; it shall hew down idolatry, superstition, and the whole kingdom of antichrist, as our eyes do see this day. Blessed be God, the Father of our Lord Jesus Christ, his mighty hand hath wrought these things; he hath triumphed through the name of his Christ; he will bless the things he hath begun; he will overthrow the whole power of antichrist by his presence, and by the glory of his coming. Then shall it appear who is the successor of Peter, who is the true vicar of Christ, and who is antichrist.

Verse 13. *But we ought to give thanks always to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of the truth.*

14. *Whereunto he called you by our gospel, to obtain the glory of our Lord Jesus Christ.*

God hath chosen you from the beginning, his election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtlety of antichrist; you shall not fall from grace; you shall not perish. —This is the comfort which abideth with the faithful when they behold the fall of the wicked; when they see them

forsake the truth, and delight in fables; when they see them return to their vomit, and wallow again in the mire.

When we see these things in others; we must say, Alas! they are examples for me, and they are lamentable examples. Let him that standeth, take heed that he fall not. But God hath loved me, and hath chosen me to salvation. His mercy shall go before me, and his mercy shall follow in me; his mercy shall guide my feet, and stay me from falling. If I stay by myself, I stay by nothing, I must needs come to the ground. Although all the world should be drowned with the waves of ungodliness, yet will I hold by the boat of his mercy, which shall safely preserve me.

If all the world be set on fire with the flame of wickedness, yet will I creep into the bosom of the protection of my Lord; so shall no flame hurt me. He hath loved me, he hath chosen me, he will keep me. Neither the example nor the company of others, nor the enticing of the devil, nor mine own sensual imaginations, nor sword, nor fire, is able to separate me from the love of God, which is in Christ Jesus our Lord. This is the comfort of the faithful; so shall they wash their hands in the blood of the Lamb.

Therefore saith Paul, You are my children; I have begotten you in Christ; God hath given you unto me; he hath made the gospel, which is come unto you by my ministry, fruitful in you. I ought to give God thanks always for you. Whatsoever falleth upon others, although others fall and perish, although they forsake Christ, and follow after antichrist, yet God hath loved you, and given his Son for you; he hath chosen you, and prepared you to salvation, and hath written your names in the book of life.

But how may we know that God hath chosen us? how may we see this election? or how may we feel it? The apostle saith, Through sanctification and the faith of truth; these are tokens of God's election. Have you received the gospel? It is the light of the world; it teaches us to know that God is God, and that we are his people. The credit you give to the gospel is a witness of your election.

We believe whatsoever God speaketh, because it is the word of God; for his word is truth. We believe that Christ is the Lamb of God, that he hath taken away the sins of the world, because it is the word of God, John i. We believe that the blood of Jesus Christ cleanseth us from all sin, because it is the word of God, 1 John i. We believe Christ came to save sinners, because it is the word

of God, Matt. ix. We believe God will defer his wrath, and will show mercy for himself, for his own name's sake, because it is the word of God, Isa. xlviii. We believe they that trust in the Lord, shall not be confounded, because it is the word of God, Psal. xxii.

We believe that we are saved by grace through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast, because it is the word of God, Eph. ii. We believe that without faith it is impossible to please God, Heb. xi. and again, that faith cometh by hearing; and again, that it is the gift of God, because it is the word of God; it is the truth, Rom. x.

We believe that antichrist shall be confounded, and bereft of all his glory, because the word of the Lord hath spoken it. His word is righteousness and truth. We will always believe what is true, therefore we cannot but believe the word of God, Rev. xviii. xix.

Faith knoweth no falsehood, it beholdeth the truth only; and not all truth, but the truth of God; it is not settled upon vanities, nor upon errors. Unless it be truth by the word of God, whatsoever thou holdest in opinion, is not to be called faith. The Turk is settled in errors; he persuadeth himself he is rightly settled; he calleth his opinions faith and belief; yet this is not faith, because it is not the faith of truth; it hath not the word of God to assure it.

Therefore when men will say, Believe our masses, believe our sacrifices, believe our transubstantiations, and our real presences; believe us, whatsoever we say, believe that we cannot err; believe that you are in a good belief, if you say you believe as the church believeth, though you know not how or what the church believeth, they abuse and mock the people of God. There is no truth in this doctrine; it never passed out of the mouth of God.

God ordained not masses, nor that the priest should offer sacrifice for the quick and dead; therefore it is no matter of faith, it is folly and vanity, it is ungodliness, it is error, it hath no substance. He that receiveth such doctrine, maketh much of a shadow; he cannot hold it.

Faith cometh by hearing, and hearing by the word of God. The word of God is truth. The gospel is the word of God, and the power of God to save them that believe. The belief of the gospel is laid up in our hearts by the Spirit of God—He bringeth us to the knowledge of the truth. This Spirit beareth witness unto our spirit, that we

are the sons of God. This Spirit teacheth us to withdraw our minds from worldly cares, to call our doings to a reckoning, to think of the dreadful day of judgment, to repent for our former sins, and to serve God in holiness and righteousness. This Spirit showeth us the mercy of God, helpeth us to pray, and prayeth for us; he is our Comforter, helpeth our infirmities, and maketh us know the things that are given us of God.

This did David see, when he prayed, Create a clean heart in me, O God, and renew a right spirit within me. My heart is sinful, my heart is foul; renew it with thy Spirit; thy Spirit is right; he shall make my heart clean. Again, Take not thy holy Spirit from me: I am thy servant, and the son of thy handmaid; turn thy face away from my sins; behold me, and receive me in thy mercy; restore me to the light of thy countenance. Open thou my lips, and my mouth shall show forth thy praise. Stablish me with thy free Spirit.

This strength we gather in God by his Spirit; this comforteth us in all temptations, and beareth witness with our spirit, that we are the children of God, that God hath chosen us, and doth love us, and hath prepared us to salvation; that we are the heirs of his glory, that God will keep us as the apple of his eye, that he will defend us, and we shall not perish.

Verse 15. *Therefore, brethren, stand fast, and keep all the instructions which ye have been taught, either by word or by our epistle.*

God hath set you in a race; let no man hinder you, let no man keep you from the goal. Stand fast, and keep that doctrine which you have received. When I was present with you, I taught you by word of mouth; when I was away from you, I taught you by letters. I am careful for you, I bear you in my heart, and love you in Christ Jesus. He hath given me charge over you; he will require you at my hands; I have cleansed and garnished your hearts by the word of truth; take heed, take heed the wicked spirit come not, and bring seven spirits worse than himself, and enter in, and dwell with you, and the end of you be worse than the beginning.

Remember Lot's wife; she went not forth straight in the way appointed her, but looked back behind her, and she became a pillar of salt; and so continueth until this day, a

terrible example to those which have set their hand to the plough, and look back again, and have made themselves unworthy the kingdom of heaven.

God will forsake such, and make their hearts hard as a stone. You are the corn of the Lord's field. God hath blessed you; grow then, and be fruitful until the harvest, that you may be gathered into the Lord's barn. You are the light of God, which God himself hath kindled; let no puff of wind put you out. You are the house of God; God hath built you upon a rock; let no violence nor tempestuous weather beat you down.

I have spoken to you, I have written to you, I have showed you the whole counsel of God. The word which I spake to you is the very* word of God. I testify before the Lord, and call God to witness unto my soul, that it is the truth of God, and not any device of man. You did believe it, you received it not as the word of men, but, as it is indeed, the word of God.

Become not now unfaithful. Although you spy many infirmities in your teachers; although you see them fall into offences, and wax covetous,† and give evil example in their life and conversation; although you see the faith of many shaken, and that they have put away from them a good conscience, and turn back from the love of the gospel, which they once seemed to profess, and so are gone out from among you; yet stand you upright.

Hold fast the doctrine which you have received, and continue in the things which you have learned, and be persuaded that they are able to make you wise unto salvation, through the faith which is in Christ Jesus. Christ saith, Matt. xviii. Wo be to the world because of offences. Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. And again he saith, Matt. xi. Blessed is he which is not offended in me. Therefore work your own salvation in trembling and in fear. Blessed is he that abideth with Christ in temptation, and continueth faithful unto the end.

* The true word of God.

† There were some painful instances of eagerness for worldly gain among the Protestant ministers in the reign of Elizabeth. See Strype, particularly some circumstances narrated in his life of Aylmer.

Verse 16. *Now the same Jesus Christ, our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,*

17. *Comfort your hearts, and stablish you in every word and good work.*

After his exhortation that they would stand fast, and continue faithful unto the end, he turneth himself to God, and prayeth him to look upon them mercifully down from heaven, and to fulfil the work begun, and to increase and multiply his grace in them. So ought all preachers and servants of God to do in their sermons. For, alas! what are we? what is our word, what is our labour, without the assistance of God?

We are only the voice of a crier in the wilderness; we call upon the people to prepare the way of the Lord, and to make his paths straight; we give warning that the Lord is even at hand. He that teacheth is nothing; he that planteth is nothing; he that watereth is nothing; our tongue is nothing; our word is nothing; our wit* is nothing; Peter is nothing; Paul is nothing; it is God who openeth the hearts of the people, and maketh them tremble at his words—it is God who giveth the increase, and maketh his word to be of force.

The prophet saith, Psal. lxviii. The Lord gave the word; great was the company of preachers. It is the work of God, both to make his word mighty, and to make the people to receive it, and yield unto it. He giveth us hearts to feel the comfort of his word, and to yield our obedience in doing as the word requireth. For he is the Father of lights, from whom all gifts are poured down upon us. We are the children of Adam; we are flesh and blood, and nothing but vile clay and ashes. Our eyes are dim, our senses dull, and our hearts heavy. Christ telleth us truly, John xv. Without me ye can do nothing, neither hear the word, nor believe it.

I mark your presence, that you are many gathered together this day in this place. Every man seemeth to stand with bent countenance and earnest looks, and desirous to learn. And albeit, I who speak am but a worm, unworthy to creep upon the earth, yet the word which we have heard is the word of God, the word of comfort, and the word of

* Understanding, ability.

life. But God knoweth in all this company how many have ears to hear.

In the Acts of the apostles, when God opened their hearts, they understood the Scriptures. Before, they heard, and knew not what they heard. Paul preached; Lydia, a woman who sold purple, heard him; the Lord opened her heart, that she hearkened unto Paul, Acts xvi. Then she understood his words, and believed. This comfort is of God, who hath loved us, and hath given us everlasting consolation; he will give you understanding hearts, and will stablish you in every word and good work.

CHAPTER III.

Verse 1. *Furthermore, brethren, pray for us, that the word of the Lord may have free passage, and be glorified, even as it is with you.*

Pray for me, that I may be a faithful servant, doing the will of God from my heart, that he will open my mouth boldly to publish the secret of the gospel, and to declare the riches and glory of his kingdom. For of myself I am nothing; I have not the key of David; I cannot give light unto the world, and am not able to open the hearts of the people, that the word of God may have free passage.

He saith not, Pray for us, that my word may have passage; or, that my name may be spoken of and glorified; or, that the people may behold my doings, and talk of me; For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake, 2 Cor. iv. I am but an unprofitable servant; I am the poor ox that treadeth out the wheat; I am a poor crier, to proclaim the will of the Lord.

Pray you that the word of the Lord may have free passage; that the gospel of Christ may be glorified; that the hearts of the people may be ready and greedy to receive it; that the kingdom of heaven suffer violence, and the violent take it by force; that the word may so possess the hearts of the people, as fire hath passage through stubble; that it may shine as the sun-beams over all the world; that it may be known from east to west, and from north to south.

In this sort pray that the word may have a glorious entrance into you, and also among others. Herein shall

appear the love you have to the saints, and the zeal you bear to the house of God, when you wish others to be partakers of this blessedness with you. When you seek not your own glory, but the building of the church of Christ; when you pray that God will be merciful unto others, as unto you; that a light may be given to them that sit in darkness, and in the shadow of death, that they may know the time of their visitation.

Such a prayer made David, Psal. lxvii. God be merciful unto us, and bless us, and cause his face to shine among us, that they may know thy way upon earth, thy saving health among all nations. Let the people praise thee, O God, let all the people praise thee. Thus did Jeremiah pray, Lam. v. Turn thou us unto thee, O Lord, and we shall be turned. Give us a new heart and a new spirit, incline our hearts unto thy testimonies, that we may know and fear thy name.

So did Christ teach us to pray, Matt. vi. Hallowed be thy name, among the infidels which know thee not; let thy name be had in reverence among all people. Thy kingdom come, thy will be done. There is no other God but only thou; let all the earth come and worship thee. Even so must we also pray, that the word of God may have free passage, and his name be glorified in all places.

Verse 2. *And that we may be delivered from unreasonable and evil men, for all men have not faith.*

3. *But the Lord is faithful, which will stablish you, and keep you from all evil.*

4. *And we are persuaded of you through the Lord, that ye both do, and will do, the things which we command you.*

5. *And the Lord guide your hearts to the love of God, and the waiting for of Christ.*

From unreasonable and evil men. Which conspire against the Lord and his Anointed, which blaspheme that good name that is called upon us. Such were Jannes and Jambres, who resisted Moses in the time of the law. Such were they in the time of the prophets, who said, Jer. xliv. The word that thou hast spoken unto us in the name of the Lord, we will not hear it of thee; but we will do whatsoever thing goeth out of our own mouth, as to burn incense to the queen of heaven, as we have done, both we and our fathers, our kings and our princes.

Such were in the time of the gospel the scribes and the pharisees, Matt. xv. which made the commandment of God of no authority by their tradition, which turned darkness into light, and light into darkness. Such was Alexander the coppersmith, such were others; the whole Scriptures are full of such; they were false prophets, false apostles, false brethren; they caused divisions in the church; they went out to preach in the name of Christ, but inwardly they were ravening wolves.

Such were in the days of our fathers, and such there are in our days, such Jannes and Jambres, such idol-worshippers, such scorners of God's word, such scribes and pharisees, such Alexanders, such false prophets, false apostles, and false brethren; we have more than a good many in our days; they pretend the gospel, no man more. In company of protestants, they will be protestants; in company of others, they are quite become contrary.

They come to the church, and receive the holy communion; they resort secretly to corners, where they hear mass; they like the one, and like the other; they like the light, and they love darkness, and make no difference between them. These are ready to serve Christ, and also ready to serve antichrist; faithful neither to God, nor to Baal: and this is among many counted the highest point of wisdom, to be able so to colour and hide himself, that you shall not know what profession he is of, to what church he joins himself, what religion he holds, whose word or gospel he follows, in what God he believes.

Such there are; and they only are the singular men, reckoned the fine wits and cunning fellows of the world! This is to be lamented, that in a Christian state there should be any such; that they at whose hands God shall require a straiter account than of others, because he hath given them the use of greater talents, either of wit or of learning, or of preferment, or of riches, should so mispend the good gifts of God, or use his talents to such evil purpose, that they more than all others should devise means how to deny Christ among men, and, as much as in them lieth, to seek to crucify again the Lord of glory.

The Jews deal not so wickedly; the Turks deal not so traitorously; the Jew, although his case be miserable, and his heresies most dangerous, yet he is earnest in his folly; he will not dissemble his profession. The Turk is faithful unto Mahomet, and will not deny or forsake him.

These false brethren and dissembling Christians are worse than Jews and Turks; they are void of conscience, void of faith, void of fear, of shame, and of the grace of God; they are filthy swine, shameless dogs, and the enemies of the cross of Christ. These hinder the passage of the gospel, and blaspheme the holy word of their salvation, and do all that in them lieth to abolish the light of God's truth. St. Paul telleth us, All men have not faith; many hearts are naked, and void of faith; many seem to live, and yet are dead.

Howsoever these men carry out their doings in this life, they cannot mock God; he knoweth who are his. Christ shall say unto these cunning-witted dissemblers, Depart from me, ye hypocrites, I know you not; you shall receive your portion with the devil and his angels.

Pray that we may be delivered from such unreasonable and evil men, that they stop not the free passage of the gospel, that they may have no power against the glory of God. Then shall it appear, that God is faithful in all his words, and holy in all his works, that his truth and mercy shall last for ever. He will establish us in all goodness, and defend us from all evil; he will keep us from all the power of Satan: he will keep us from all temptations, that the wicked shall not prevail against us.

And we are persuaded of you through the Lord, that ye both do, and will do, the things which we warn you of. You know what commandments we gave you by the Lord. I spake unto you the will of God, and not mine own. I was unto you but a messenger, to deliver unto you such an errand as God sent unto you. I hope you have received it in such duty as becometh, and that you both do and will hereafter obey it.

I am your physician; the receipt which I have given you is sovereign, and shall work your health. I trust it tarrieth with you, and you brook it well. I have spoken unto you in the name of God; his name is holy; he will cause that my labour shall not be in vain, but will make it fruitful in you.

Although all men have not faith, yet all men are not void of faith; although there are many the children of this world, yet there are some the children of light. He that is of God, heareth the word of God; they that are the sons of God, are obedient to the wisdom of God their Father.

God guide your hearts, that you may love him, that you may know what good God hath wrought unto your souls; that you may see the depth of his mercy; that in all your tribulations and adversity under the cross, and in your death, you may look for the day of Christ, when the trumpet shall be sounded, the graves shall be opened, the dead bodies shall come forth, and we shall be taken up into the clouds. Then shall he change our vile body, that it may be like his glorious body; then shall we be like the angels of God; we shall see God face to face, and rest with him for ever.

Verse 6. *We warn you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction which he received of us.*

The kingdom of God is like to a draw-net cast into the sea, that gathereth of all kinds of things; it is like a field, wherein groweth both corn and weeds. Sundry virgins went out to wait upon the spouse; some were wise, some were foolish; some had oil in their lamps, some had none. Many came to the marriage; some had their wedding garment, some lacked it. Many are called, but few are chosen. Some bear the name of Christians, yet live in usury, to the spoil and undoing of their brethren; some bear the name of Christians, yet live in adultery and fornication, as the heathen who know not God; these are they, through whom the name of God is evil spoken of.

Therefore saith Paul, I warn you, that you withdraw yourselves from every brother that walketh inordinately. Forsake him, refuse his company, eat not with him, drink not with him, that so he may be ashamed of his filthiness. Receive him not to your house, nor bid him God-speed; for he that biddeth him God-speed, is partaker of his evil deeds.

Have no fellowship with the unfruitful works of darkness, but even reprove them rather. A little leaven doth leaven the whole lump. The wrath of God shall come, not only upon those which commit wickedness, but also upon all those which consent to the working thereof. Among the Corinthians one had committed incest, and had taken his father's wife. St. Paul saith, 1 Cor. v. Let such a one be delivered unto Satan, for the destruction of the flesh, that

the spirit may be saved in the day of the Lord Jesus. Deliver him up to Satan.

Mark his words, and in what case he speaketh them; for, they that delight in wickedness, and are sold over unto sin, which are filthy, and increase in filthiness, they are not of God, they have no part in the church of God; the devil and Satan hath power over them, therefore deliver them up to Satan.

The reward of sin is death; the soul which hath sinned shall die. For this cause hath the church of God ordained excommunication; that he who hath done wickedly may be ashamed; that others who are guilty may be afraid; and that the heavy displeasure of God may be avoided.

We warn you, saith he, *in the name of our Lord.* You know me, and my name, and that I am an apostle of Christ. But the commandment which I give you is in the name of our Lord Jesus Christ. I warn you by the glorious day of his coming, that you withdraw yourselves from every one that liveth inordinately. Receive him not to your company, bid him not God-speed, that you be not partakers of his evil, that he may know his filthiness, and be ashamed.

Yet let us pray for such, that they may be sorry, that they may know whom they have offended, and turn again unto the Lord. For God would not the death of a sinner, but that he repent of his wickedness and live. The mercy of God is above all his works.

Verse 7. *For ye yourselves know, how ye ought to follow us, for we behaved not ourselves inordinately among you.*

8. *Neither took we bread of any man for nought, but we wrought with labour and travail night and day, because we would not be chargeable to any of you:*

9. *Not because we have not authority, but that we might make ourselves an example unto you to follow us.*

10. *For even when we were with you, this we warned you of, that if there were any which would not work, they should not eat.*

11. *For we hear that there are some which walk among you inordinately, and work not at all, but are busybodies:*

12. *Therefore them that are such, we warn and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.*

13. *And ye, brethren, be not weary in well-doing.*

Here Paul maketh his speech against those, who, under the pretence of the gospel, lived idly, and would not labour. Take an example of me; I lived not idly; I earned my bread; I was not chargeable to any. Do you as you have us for an example. So ought the servants of God to live, that their well doing may be a pattern for the people to follow.

St. Paul telleth Timothy, 1 Tim. iii. A bishop must be unreprovable. He saith not, without sin, for no man is without sin; but, without rebuke. And again, chap. iv. Let no man despise thy youth; but be unto them that believe, an example in word, in conversation, in love, in spirit, in faith, and in pureness. And unto Titus, the bishop of Candia, he saith, In all things show thyself an example of good works, with uncorrupt doctrine, with gravity, integrity, and with the wholesome word, which cannot be condemned, that he which withstandeth may be ashamed, having nothing concerning you to speak evil of.

So in this place to the Thessalonians he saith, You behold my conversation, how I have lived among you. Be ye followers of me; let me be the pattern for you to follow.—Such should be the speech of all those who are bishops and ministers in the church of God. They must walk so uprightly, that they may be unto all others the patterns of good life, of liberality, of mercy and of love. They must carry the ark of the Lord, that the people may follow them.

We behaved not ourselves inordinately, &c. Whereas I was an apostle of Christ, the first fruits of the gospel, a chosen vessel, called from above, and set apart from mine own business, to be the ambassador of God into the world, and had so much to do; yet I used my hands, and pained my body, to get my bread, I lived like one of Adam's children in travail of my body, and sought my bread in the sweat of my brows. Not that I might not lawfully have lived upon you, and have required my maintenance at your hands. It was lawful for me to have done so, for the workman is worthy of his hire. God hath appointed, that he which teacheth the gospel, should live by the gospel.

This matter St. Paul reasoneth with the Corinthians, 1 Cor. ix. Have we not power to eat and drink? or have we not power to lead about a wife, a sister, as well as the rest of the apostles, and as the brethren of the Lord, and Cephas? Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

I might eat and drink at your charge, and require charges of you for me and mine.

I am the soldier of God; Christ is my captain; I have planted the vine of the Lord of hosts among you: I have fed you; you are the sheep of the house of Israel. The hire due to the soldier, the fruit whereof he should eat which keepeth the vine, and the milk which Christ's sheep yield to their feeder is nothing else but your charitable benevolence towards the servants of Christ.

Again, it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, that treadeth out the corn. He travaileth for thee, that thou mayest live. Suffer him to take a little for his pains. We are the Lord's oxen; we thresh forth his corn.

If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? We are God's husbandmen; we travail and take pains, we plough, we sow, we harrow, we are abroad in wind and weather, in storm, in hail, in lightning, and thunder. No man knoweth the care the poor husbandman taketh. Winter or summer, our work is never at an end. Now if we by our labour minister to you the bread which cometh from heaven, is it much that you give us the bread of the earth? Do you not know that they who wait at the altar are partakers with the altar? It hath so seemed good unto God; it is his appointment; he hath established it by his law, and it is most agreeable to the law of reason and nature.

Yet this is also to be weighed in the consideration hereof, that whosoever asketh the pay of a soldier, must buckle his armour, and go a warfare; he that drinketh the wine, must plant the grape; he that requireth milk, must feed the flock; he that will not be muzzled, must thresh the corn; he that reapeth carnal things, must sow spiritual things; he that requireth the bread of the earth, must minister to his hearers the bread of heaven; he that will live of the sacrifice, or of the altar, or of the gospel, must offer his sacrifice, wait upon the altar, and teach the gospel.

He that teacheth not the gospel, nor careth for the teaching; he that serveth not the altar, nor careth for the serving; he that goeth not on warfare, that planteth not, that feedeth not, that thresheth not, that plougheth not, that travaileth not, that taketh no pains, that abideth not lightning, thunder, wind, weather, storm, and hail; he that careth not to do these things, I can make no account of him.

He is not within Paul's reckoning. The workman is worthy of his hire; but what right hath he to the hire who is not a workman?

I might, saith he, have received maintenance at your hands; but I took nothing, that I might be an example for you to follow; that none should live idly, but that they work with quietness, and eat their own bread. Idleness is the mother of all mischief; an idle pack is as if he were already dead; his feet serve him not to travel, his hands help him not to work, his eyes serve him not to see his estate, his heart regardeth not the time and misery of his age; beggary falleth upon him, and gnaweth his bones; but he feeleth it not. For he is as if he were already dead.

Solomon saith, Prov. xii. He that followeth idleness hath no understanding. And again, chap. xxviii. He that followeth idleness, shall be filled with poverty. He is unprofitable to himself, and unto others. His children shall beg at every door. Again he saith, chap. xx. The slothful will not plough because of winter; he shall beg in summer, but have nothing; that is, men who have received increase of God's blessing by taking pains, shall deny bread unto such, upbraid them for their idleness, and so drive them to labour.

They will say, as it is devised that the ant said in like case to the grasshopper, In the summer thou didst nothing but sing, therefore thou mayest starve in the winter. These extremities are great, if a man will weigh them advisedly. Yet the book of Ecclesiasticus saith farther, Idleness bringeth much evil. It is an evil teacher; he that doth nothing, is ill occupied. The mind of man is ever stirring, and doing somewhat; if it be not doing well it is doing ill.

Water is clear and fair, fresh and comfortable; yet if it stand still in a hole, or be kept long in a vessel, whence it hath no issue, it will rot and smell, and be unwholesome. Even so it fares with the sons of Adam. If they have nothing to do, no way to bestow their wit, they will rot, and prove unwholesome, and devise mischief all the day long.

What is it that fills the prisons, and brings so many to the gallows, and causes so many parents to bewail the untimely death of their children, but idleness? When the poor wretches have received their judgment, and come to the place of execution, and stand on the ladder, what counsel give they to young men, and to children, but to beware of idleness?

What is the cause of such and so many diseases in the

body? Ask the physicians, and they will tell you, Idleness. Whereof rise mutterings in cities against magistrates? Whereof rise rebellions in kingdoms against princes? You can give no greater cause thereof than idleness. Behold, saith the Lord, Ezek. xvi. this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness. This was it that called for fire down from heaven and wasted so many cities into ashes.

Christ saith, Matt. xii. Of every idle word that men shall speak, they shall give an account thereof at the day of judgment. If we shall make account for our idle words, what shall we do for our idle hands, for our idle feet, for our idle body, for our idle soul? What account for all our idleness shall we make at the day of judgment?

We warned you, saith the apostle, that if any would not work, the same should not eat. This is a hard saying. Yet saith Paul, I myself have kept it, I have fulfilled it in mine own body. He doth not say, If any be sick, or weak, or impotent, and cannot work; but if any be idle and froward, and will not work, to such a one give not to eat; that so he may see the danger of idleness, and work with his hands the thing which is good, that he may have to give him that needeth. Eph. iv. It is not lawful to give them the bread of the church, and the alms ordained for relief of the poor. This bread they may not eat.

But you will say, kings and counsellors, bishops, preachers, and all other sorts of learned men, neither plough nor sow, nor hedge nor ditch, nor use such painful labour of the body; they sit at rest, and live idly. They that so think are deceived: the toil which princes take, and the great cares wherewith they are occupied, pass all other cares in the world. St. Paul calls the office of a bishop a good work.

If a bishop or minister study the Scriptures, preach the gospel, catechize the children, and take a care of the souls of God's people; if he sow the Lord's field, feed the Lord's flock, thresh the Lord's corn, and walk before the people carefully; if he have the care of the churches, and can say with the apostle, 2 Cor. xi. Who is weak, and I am not weak? who is offended, and I burn not? Any offence that is given to my brother is to me as a fire, or as a torment; if he be instant in season, and out of season; if he do the work of an evangelist, and make his ministry fully known, he shall find himself occupied, and not be idle.

The master of the ship seems to be idle, to sit still, and

does nothing; he stirs not the pump, he drives not the oars, he sounds not the deep, he rides not the ropes, he scales not the shrouds, he runs not hither and thither, forward or backward, under the hatches or above; he sits still, holds his peace, and looks upon the loadstar, and in appearance does nothing. But his labour passes all the rest. Without his labour, all the pains which the other mariners take were lost. Were it not for his labour, the ship would soon strike upon rocks, and be stayed on the sands, and they all should perish. Even so fares it in the state of princes and of their counsellors; they seem to do nothing, yet they do all things, which is for the peace, and the wealth, and the safeguard of all the people.

Be not weary in well doing. Many occasions there are to discourage you to do well; the world is full of hinderances; but be you steadfast, unmovable, and abundant always in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord. Stand fast, and keep the instructions which you have been taught. Distribute to the necessity of the saints. Do good unto all men, especially to them that are of the household of faith.

Live not after the lusts of men, in wantonness, drunkenness, and gluttony, and in abominable idolatry. Though they speak evil of you, because you run not with them unto the same excess of riot; though the devil cast you into prison, and there you have tribulation, be you faithful unto death. They that have afflicted you shall give an account to the righteous Judge, and the afflictions which you suffer in this present time, are not worthy of the glory which shall be showed unto you.

Verse 14. *If any man obey not this our saying, note him by a letter, and have no company with him, that he may be ashamed.*

15. *Yet count him not as an enemy, but admonish him as a brother.*

You have been taught not only what you shall believe, but also how ye ought to live; be ye doers of the word, and not hearers only. If any despise and will not follow our doctrine, forsake him, and let him have no fellowship with you, that so he may be ashamed, and repent, and turn again to the obedience of Christ. But lay apart all bitterness, and anger, and wrath. Reprove him, but hate him not. Kill the sin that is in him by all the means you can,

for it is the work of the devil; but recover again the man that did offend, and restore him, if it be possible, by exhortation, and by your prayers made for him, for he is the creature of God.

Here I have good occasion to speak of excommunication, a principal part of the discipline of the church, a matter which many know not, which some do foully abuse, and over-lightly give forth, and which many regard not as they ought. It cuts us off from the body of Christ, and removes us from the fellowship of the gospel. Let no man despise it. It is the sword of God, the power of the Holy Ghost, the discipline of Christ; it is an ordinance which the church hath received from above.

By it the goats are divided from the lambs, the weed from the good corn, and the sons of God from the sons of Belial. It has continued from the beginning, and has been used in the church of Christ, in the synagogue of the Jews, in the law of Moses, and before Moses received the law; among the patriarchs and the prophets, and the apostles of Christ.

Christ saith, Matt. xviii. If thy brother trespass against thee in doing any wickedness, go and tell him his fault between thee and him alone. If he hear thee, thou hast won thy brother; but if he hear thee not, take yet with thee one or two, and if he will not vouchsafe to hear them, tell it unto the church—publish it and make it known. And if he refuse to hear the church also—if he continue wilful, and stand in his wickedness—let him be unto thee as a heathen man and a publican. This form of excommunication our Saviour has set down, whereby the wicked and ungodly are removed from the church of Christ.

So St. Paul speaks of him that lived in filthiness with his father's wife; that they give him no comfort in wickedness, but take away the evil from among them. Let such a one, saith he, 1 Cor. v. be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus. Company not together with fornicators. If any that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eat not. Let him be put away from the company of the faithful. So did St. Paul excommunicate Hymenæus and Alexander, and delivered them to Satan, that they might learn not to blaspheme, 1 Tim. i.

In the law of Moses, Numb. v. God commanded the children of Israel to put out of the host every leper, that

they should neither eat, nor drink, nor walk abroad, nor come to church, nor offer sacrifice, nor make their prayers with the people. Such a one whithersoever he went, hid his face, rent his clothes, gave warning to avoid his company, and to fly from him, because he was foul and filthy. His hands were filthy, and made the water unclean; his breath was corrupt, and infected the air; so miserable was his case. This was a kind of excommunication; in such sort were the filthy divided from the clean.

God also set down this ordinance to Abraham, that every uncircumcised man-child should be cut off from his people, because he hath broken the covenant, Gen. xvii. This ordinance of excommunication God hath appointed against idolaters, against fornicators and crafty deceivers, and other such-like offenders, in Deuteronomy xxvii. Cursed be the man that shall make any carved or molten image, an abomination unto the Lord, the work of the hands of the craftsmen, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that maketh the blind go out of the way; and all the people shall answer and say, Amen.

This is excommunication; this is the use of the keys; this is that of which Christ spake, Luke x. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me. And John xx. Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained. Whatsoever ye bind on earth, shall be bound in heaven, Matt. xviii. whatsoever ye loose on earth, shall be loosed in heaven. What you say shall be confirmed, it shall continue and stand for ever.

If any therefore be excommunicate from the church, and removed from the fellowship of the gospel, and from the hope of the life to come, let him humble himself, and pray unto God that he will open his eyes, and that he may see in what case he standeth. Let him lay forth his heart in the sight of God, and consider his fault, and behold his misery, and think thus with himself: I was sometime the child of God, and a member of his body; I was a branch of the vine which God hath planted, and a sheep of his pasture. But now, alas! I am divided from the pastures of life; I am fruitless and withered, and cut off from that blessed vine; I receive no moisture from that heavenly root; I am no more a member of the body of Christ; I am out of paradise, and have no joy or pleasure; I am out of the temple,

and cannot offer any sacrifice; I am fallen from that heavenly Jerusalem, from the city of God, from the fellowship of the saints, and cannot kneel down, nor lift up my hands, nor make my prayers. God will not hear me; I am none of his; I am as a heathen and a publican; I cannot think of those things which are on high above.

But why art thou cut off from thy brethren, and banished out of the flock of Christ? Because of thine ungodliness and looseness of life; because thou hast offended heaven and earth, and hast offended against the church of God, and lived in fornication and adultery, and both thy body and mind are defiled; thou art unworthy to dwell in the house of God; his house is holy.

By what authority is this done? Thou must not think that the judge or the officer doth it. It is not the judgment of any mortal man; it is the judgment of the almighty and everlasting God; it is his hand that bringeth this to pass against thee; it is his word, it is his key. His hand is mighty; his work shall stand; his word is forcible; his key is the key of David; it openeth, and no man shutteth; it shutteth, and no man openeth. God is departed from thy heart; his Spirit will not dwell in a filthy soul; there is no agreement between God and Belial; thy soul is void of grace and of the fear of God.

What becometh of thee in this case? whither dost thou go, into what misery dost thou fall? Into the gulf of death, into the seat of pestilence, and the power of Satan, and the snares of the devil, and into a reprobate mind; thy heart followeth him; thy soul serveth him. He is the father of all the children of disobedience, and his children follow him. Thou art filthy and increasest in filthiness. The fear of God is not before thee; thou dost not acknowledge thy sin, because of the blindness of thy heart.

Wreak not thyself upon thy neighbour that accused thee, nor upon the judge that pronounced sentence against thee. The sentence is none of his; this is not his work; he has not judged thee; the hand of God is stretched forth to thy punishment; it is thine own life and wickedness which forceth judgment upon thee; the judge sitteth in the place of God, in the seat of justice; he cannot bless him that God hath cursed; he must needs do right and equity.

He sees the abominations of thy life, he sees the filthiness which thou hast done in the house of God, and therefore saith, In the name of the living God, and of Jesus Christ,

before whom I stand, and before whom all flesh shall appear; by the authority of his word, and by the power of the Holy Ghost, I divide thee from the fellowship of the gospel, and declare that thou art no more a member of the body of Christ; thy name is put out of the book of life; thou hast no part in the life to come; thou art not in Christ, and Christ is departed from thee.

I deliver thee to Satan, the prince of darkness. Thy reward shall be in the lake that burneth with fire and brimstone; thou shalt starve* and wither, and not abide; the grace of God is taken out of thy heart; the face of the Lord is against all that do evil; they shall not taste his mercy.

As for the judge and minister, who gives sentence against thee, he mourns and laments for thee; when he strikes thee, he strikes himself. We are all one flesh and one blood, and altogether make one body, and are one another's members; therefore when he excommunicates thee from the brethren, he cuts off an arm from his own body. Jeremiah dealt roughly with the people who offended God, and threatened them that the enemy should come upon them, the sword should devour them, and they should be utterly destroyed; yet he wished that he had a stream of tears, that his heart might have wherewith to mourn for their transgressions.

David prayeth that God will stretch forth his hand upon the wicked; Scatter them abroad by thy power, and put them down, O Lord, our shield, Psal. lix. Again, Psal. xxxv. Let them be chaff before the wind, and let the angel of the Lord scatter them. And again, Psal. lxix. Let their table be a snare before them, and their prosperity their ruin. Again, Psal. cix. Let his prayer be turned into sin—aid him not, hear him not when he calleth unto thee. Yet he saith, I saw the transgressors and was grieved, because they kept not thy word. I pined away, and consumed to death, the grief was so deadly unto my soul.

Christ cried out, Woe upon Chorazin and Bethsaida, upon the scribes and pharisees; yet when he came nigh to Jerusalem he wept over it, saying, Luke xix. Oh! if thou even now, at the least in this thy day, hadst known those things which belong unto thy peace! but now are they hid from thee. Thine enemies shall make thee even with the ground; they shall not leave in thee a stone upon a stone, because thou knewest not the time of thy visitation. Even

* Perish.

such a sorrow also had St. Paul for those that offended God. 2 Cor. xi. Who is weak, and I am not weak? who is offended, and I burn not? My body is shaken, my heart is wounded for them; such care have I for the church of God.

It is reported of John the evangelist, that he commended a young man to the education of a certain bishop nigh to Ephesus; and when he heard that he was fled, and followed the company of such as were dissolute, riotous, and given over to all manner of lewdness, he was careful for him, and sought him out, and came to the place where he and his ill company were. When the young man knew him, he was astonished, and fled away from him. But the old man followed him, and cried, O my child! turn again, turn unto me; I am thy father, I have begotten thee in Christ Jesus; I come not to hurt thee; there is yet hope of salvation; I will make answer unto Christ for thee; fall to the ground, hold up thy hands, ask mercy of God; he is merciful, and will receive thee. At these words the young man cast down his weapons, trembled, wept bitterly, and was converted.

When David heard of the destruction of wicked Absalom, he wrung his hands, and wept, saying, 2 Sam. xviii. O my son Absalom, my son, my son Absalom! would God I had died for thee! O Absalom, my son, my son! Such a care, such a love and zeal has a godly minister over his people, if he be a true pastor, who has taken his calling from God, and has due consideration of his charge.

He weeps for the sins of the people, as did Jeremiah; he gushes out into tears, and consumes away, as David, because of the ungodly; he is wounded at heart, and trembles, as Paul, to see them perish; he seeks for them, calls after them, that they may return to him, as did John the evangelist; and is willing to die for their sake, if so be he might redeem them, as David was for Absalom.

The people are his children, he is their father, albeit they be wicked and filthy; yet he presents himself before God for them, and pours forth his prayers, and saith, Sanctify them, O Lord, sanctify them with thy truth; thy word is truth. Let their hearts see the wrath to come, and thy heavy displeasure, which they have deserved, and which hangeth over their heads. They are thine; save them, and let not Satan prevail against them.

Turn them, O Lord, and they shall be turned: give them a new heart, and renew a clean spirit in them, that they may fear thee all the days of their life. Turn away

SERMONS.

Romans xiii.

Verse 12. *The night is past, and the day is at hand; let us cast away the works of darkness, and let us put on the armour of light.*

This little portion of the Scripture has been often expounded and opened in your hearing, yet shall it not be unprofitable once again to treat thereof. For albeit the proportion and ground of matter be one, yet some difference may be in the manner of utterance.

The word of God is the water of life; the more you lave it forth,* the fresher it runneth; it is the fire of God's glory, the more you blow it, the clearer it burneth; it is the corn of the Lord's field, the better you grind it, the more it yieldeth; it is the bread of heaven, the more it is broken and given forth, the more remaineth; it is the sword of the Spirit, the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears who are the children of God; the oftener they hear it, the more comfort they receive; they can never have overmuch, who never have enough.

St. Paul in these words stirred up the Romans, and awaked them out of the slumber of death, that they might behold the clear light of the gospel, and know the time of their visitation, and shake off the works of darkness, and apparel themselves with the righteousness of Christ our Saviour.

But before I proceed further to declare that which is to be spoken at this present, let us turn our hearts to God, even the Father of lights, that it may please him to open the eyes of our understanding, and to direct all our doings to his glory, &c.

* Draw it out, or pour it forth.

In worldly business, it is reckoned a great point of wisdom to do things in due time, and to choose the fittest season to speak or to hold silence, to buy or to sell, to build or to pull down. Solomon therefore said, Eccles. iii. To all things there is an appointed time, and a time to every purpose under the heaven. Whoso does not weigh the season, and take his convenient time, he is unwise, and defeats himself, and bewrays his folly.

But of all wisdom this is the greatest, that a man lift up his eyes to the throne of God's mercy, and know the time of his blessing, and direct his life to the service of God, as he warneth, Eccles. v. Make no tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed. If the good man of the house were wise, if he knew at what hour the thief would come, he would surely watch, and stand in readiness, and not suffer his house to be digged through.

Of this wisdom, in taking the advantage of time, spake the prophet David, Psal. xciv. This day, if you hear his voice, harden not your hearts. Foreslow* not the time, lose not this good occasion, hear his voice now, this day. Of this wisdom spake St. Paul, 2 Cor. vi. We, as workers together, beseech you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold now the accepted time, behold now the day of salvation.

Whoso knoweth not this time, is not wise. Of this blindness and heaviness of the people, God complaineth in many places of the prophets. In the eighth chapter of Jeremiah, Even the stork in the air knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people knoweth not the judgment of the Lord.

Of this their blindness and folly, our Saviour reproved Jerusalem, Luke xix. Oh! if thou hadst, even now at the least in this thy day, known those things which belong unto thy peace; but now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall make thee even with the ground, and thy children which are within thee; and they shall not

* Delay.

leave in thee a stone upon a stone, because thou knewest not the time of thy visitation.

Therefore the apostle calls upon the Romans, tells them that the sun is up, and the day open, and warns them not to lose the season; For now, even now, saith he, it is time to rise.

That we may the better discern the light, let us behold the darkness of that time which was before.—The whole world was divided into the people of the Jews and the heathens; and besides these there were no other people; the heathens were forsaken of God, the Jews were his chosen people.

The heathens worshipped the works of their own hands, and gave the glory of God unto creatures which are not God. They went after idols even as they were led; they had many gods, according to the number of their cities; they delivered up themselves to all manner of filthiness. God gave them over to follow their lusts. The fathers among them slew their own children, and offered them up in sacrifice to devils. So strongly did the prince of darkness possess them; they had not the ark of the testimony; they lived without prophets, or covenant, or Christ, or God; they lived without hope, or light, or comfort. In such a night, and such a darkness, lay the heathen.

The Jews, God's chosen people, they were also bereft of knowledge; there was no prophet left among them, nor any to teach them the will of the Lord. The law perished from the priest, and counsel from the ancient; light was turned into darkness, and judgment into wormwood; they were bitter and grievous to the poor; they slew the prophets which were sent unto them; they forsook the fountain of living waters, and followed Baal and Ashtaroth. Like people, like priests; from the sole of the foot unto the head, there was nothing whole in them. Of them God spake by the prophets, Mal. i. I have no pleasure in you, neither will I accept an offering at your hand. Of them he said, Isa. i. When you shall stretch out your hands, I will hide mine eyes from you; and though you make many prayers, I will not hear you. In such a darkness lay the Jews, in such a darkness lay the gentiles. All had sinned; they were all corrupt and abominable in their ways; they were the children of wrath and the vessels of destruction. So were they wrapt in the cloud of ignorance, and covered

in the shadow of death. Such was the night St. Paul spake of, so ugly, so dark, so void of comfort.

But God gave forth his light to shine upon them; he sent the patriarchs, and prophets, and holy fathers; he sent unto them Moses and Aaron, and angels from heaven, to give out sparks of this light. He made it appear by his prophet Isaiah, chap. vii. Behold, the virgin shall conceive, and bear a son, and she shall call his name Emmanuel. In him shall all Israel be saved; he is the Light to lighten the gentiles; his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; in him shall all the ends of the world be blessed. This light they beheld, when it was not clearly opened unto them; they saw it coming, and rejoiced in it; they were under a schoolmaster, and had not the perfect knowledge of this light.

But now God hath scattered all these clouds, and we behold as in a mirror the glory of the Lord with open face. Our elder fathers in the old testament had only a dim candle to guide their feet, we have the bright sun-beams; they had only the green blade of the corn, we have the plentiful increase, even as in the time of harvest; they had the shadow, we have the light; they had only a drop to refresh themselves, we have the whole stream of God's mercy poured out upon us.

Now hath God remembered his holy covenant, and the oath which he sware to our father Abraham; now the Word was made flesh, and dwelt with us, the day-star is sprung up in our hearts, the Spirit of God hath filled the whole world, the earth is full of his glory. The idols of the heathen are fallen, and are put to silence; their greatest mysteries appear to be follies, and are laughed to scorn; the children make game of them in their streets. Satan, the prince of this world, who is the accuser of our brethren, is now cast forth.

Now is it known that salvation, and power, and glory belongeth to our God; he hath raised his Christ, and hath established his kingdom; the kings and nations of the world shall walk in his light, and his light shall not be put out, and his kingdom shall have no end.

Now is that New Jerusalem, the glorious city of our God, revealed from on high; now hath God made the heavens new, and a new earth, and hath fixed his tabernacle

and dwelling-place among men. The fulness of time is come, the sound of the apostles is gone through all the earth, the Sun of righteousness hath appeared, he is the light and comfort of the whole world. This is the gracious year of mercy, this is the day which the Lord hath made.

Now is the mercy of the Lord showed more and more towards us, and his truth endureth for ever. When Balaam the false prophet beheld the glory of this time, he brake out and said, Numb. xxiv. Who shall live when God doeth this? who shall live, and see, and enjoy these things?

Awake, therefore, or arise from sleep, the time so requireth. For now is our salvation nearer than when we believed it. Of these few words have grown divers senses, all good and godly; yet in my judgment the simplest and plainest sense is this: when we were heathen, and sat in darkness, we thought we did well, and that we should be saved in that way in which we walked, and that there was no hope of salvation, but only in that, and we had a great liking in our doings. This is the vanity and misery of man; oftentimes where he thinks himself most sure, he is deeply deceived.

The Turks and the Jews at this day, and others the enemies of the cross of Christ, think there is no other true religion but theirs; and in that they are wonderfully zealous, and stand in it unto death; no persuasion nor force can remove them.

When the people of Ephesus heard of the preaching of Paul, they raised an uproar, and filled the city full of tumult; they caught Gaius and Aristarchus, men of Macedonia, and Paul's companions in his journey, and would have slain them; they made an outcry, saying, Great is Diana of the Ephesians, Acts xix. She is a goddess, she hath made heaven and earth, we have put our trust in her, we will call upon her, and she will hear us.

Christ showeth his disciples, Matt. x. The brother shall betray the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die; and ye shall be hated of all men for my name. For zeal to their God, the priests of Baal cut themselves with knives and lancets. 1 Kings xviii. Through zeal, many fathers slew their own children, and burnt them quick in fire, in honour of the idol Moloch.

The Circumcelliones, who were a sort of heretics sprung out of the Donatists about 420 years after Christ, through zeal murdered one another; they threw themselves down from high rocks, and destroyed themselves, and thought that the only way to please God; so hot and fervent was their devotion. The children of light have seldom suffered more, or more willingly, or with more affiance, than the children of darkness; so strove they for God, but against God; and abused his name against himself, and wittingly and willingly went down into hell. They had great zeal and earnest desire of the glory of God, but not according to knowledge; they contented themselves with what they had received of their fathers, and would seek no further; they thought they did serve God, but they blasphemed the name of the Son of God. In such sort did God suffer them to walk in the blindness of their heart.

In the latter day many shall say unto Christ, Lord, Lord, have we not by thy name prophesied, and by thy name cast out devils, and by thy name done many great works? Matt. vii. We have prayed, and given alms for thy sake; was it not done out of zeal and devotion towards thee? So well shall they be persuaded of their doings, they shall press boldly to the throne of God's majesty, and require their meed. But Christ shall answer them, I never knew you, you served your fancy, you served not me; your alms, and miracles, and your prayers shall condemn you. Therefore Christ said to the woman of Samaria, Ye worship that which you know not, John iv. You are led with a zeal, and follow your fathers, but are deceived. Even so he prayed his Father for them that crucified him, and stood by, and reviled him. O Father, thou art full of mercy, forgive them, they are moved with zeal, and think they please thee; they know not what they do; they know not thee, nor me thy Son, whom thou hast sent.

Jerome saith, "Infidelity hath been written under the name of faith and unity." For herein they thought themselves good and holy, and catholic, if they departed not from the unity of the world. Therefore they followed the general consent of others; they thought themselves, saith he, the true church, and seemed to follow unity, though indeed they fell to infidelity. Whatsoever is not of faith is sin, Rom. xiv. whatsoever it be, be it ever so holy, ever so glorious, it is sin, it displeases God, the end thereof is destruction.

Therefore Christ saith, John viii. I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. So spake almighty God to his people, Deut. v. Take heed that you do as the Lord your God hath commanded you; turn not aside to the right hand nor to the left. Thou shalt not do the thing that seemeth right in thine own eyes; thou shalt not follow the zeal of thine own heart.

Think that thou mayest be deceived; dispose thyself to hearken to the voice of the Lord; whatsoever he shall command thee, that only shalt thou do. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts above your thoughts. Isa. lv. The will of the Lord is the only measure whereby all truth must be tried.

Hereunto the prophet David humbled himself, and spake unto God in this manner: Lighten mine eyes, O Lord, O teach me to do thy will, teach me to follow it, and to practise it. Hereof St. Paul speaketh, Eph. v. Understand what the will of the Lord is. Leave the pretence of zeal, leave the devotion of your own heart, rest not upon the will of your forefathers, nor of flesh and blood. Learn to feel and taste the will of God; it is good, and gracious, and merciful; thereby direct your steps, therein shall you find the possession of life.

We were drowned in darkness, saith the apostle, yet thought we had the light. I myself, saith he, was a blasphemer, and did persecute the church of God; I followed the way of my fathers, I had a great zeal, and thought I did well; but the way wherein I walked was slippery, the light was darkness, I delighted in vanity, and had pleasure in leasings; I was blind yet perceived it not, and therefore was my blindness and misery so much the more.

But now is our salvation come near unto us; our bodies are made the temples of God, and his Spirit dwelleth within us. We have the word of life put both in our mouth and in our heart; the kingdom of God is in the midst among us. The Son of God calleth unto us, Come unto me all ye that travail, and be heavily laden, and I will refresh you. St. John saith, We have looked upon, and our hands have handled the word of life, 1 John i.

And again, The Word was made flesh and dwelt among us, and we saw the glory thereof as the glory of the only begotten Son of the Father, full of grace and truth, John i. So near is the Lord to them that seek him, so near unto us is our salvation.

When David heard the voice of the Lord, he awaked and rose up, he gave thanks unto God, and poured out his heart before him, saying, O Lord our Lord, how wonderful is thy name in all the world! And again, Praise the Lord, O my soul, and all that is within me praise his holy name.

When the apostles heard this voice of the Lord, they were awaked, thy forsook all they had, they took up their cross, and went over all the world preaching the gospel of salvation. When Paul heard the voice of Christ from heaven above, he fell on the earth, and, being astonished, said, Lord, what wilt thou that I do? I am thy servant, and the son of thy handmaid; make me to do that thou commandest me to do.

Then could neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, separate Paul from the love of God, which is in Christ Jesus our Lord; then he esteemed not to know any thing, saving Jesus Christ, and him crucified. He brake his sleep, rose up, and went forward.

In like manner the prophet Isaiah stirred up Jerusalem: Arise, be bright, for the light is come, and the glory of the Lord is risen upon thee, Isa. lx. Know thy time, and the day of thy visitation; awake thou that sleepest, and stand up from the dead, for the Son of God has shined over thee.

The apostle therefore saith, It is now time that we should rise from sleep. We are the children of God, we are the children of the truth, we are the sons of the prophets, we are they whom God hath chosen out of the world. Whosoever putteth his hand to the plough, and looketh back, is unmeet for the kingdom of heaven.

These things are sent for our understanding. God hath given his word unto us; we have seen the works of God, the dumb to speak, the deaf to hear, the blind to see, the lame to go, the dead to rise and come out of their graves, the sun to be darkened, the earth to quake, the rocks

to rend, and the devil to confess the Son of God; for he was forced to say, Thou art Christ, the Son of God. Now doth the kingdom of heaven suffer violence.

The night is passed, the day is at hand; we have slumbered enough in ignorance, it is now time we know the blessings which God hath bestowed upon us; it is time we should be thankful, and awake out of the sleep of forgetfulness, that we humble ourselves under the mighty hand of God, and dream no more of our own strength. Our conscience is charged; we cannot plead ignorance; it is time that we rise; the mercy of God, the abundance of his blessing, the fear of his judgment, the regard of our salvation, so require.

Let us cast away the works of darkness; they are unfruitful, loathsome, and horrible; they darken the heart, and blind the conscience; he that doeth them shall be cast into utter darkness. Let us be afraid, let us be ashamed hereof; such things are not fit for the children of light.

Let us put on the armour of light. God hath chosen us to be his soldiers, and hath called us forth into the field. Our fight is not against flesh and blood, but against the devil, the prince of this world, and the father of darkness: he rampeth like a lion, and lieth in wait, and seeketh whom he may devour. All the vanities of this life, our bodies, our own hearts, conspire against us; the fight is terrible, the danger is great. Let us not be unprovided, let us not stand open to the stroke of the enemy.

Let us take unto us the whole armour of God; let our loins be girded with verity; let us put on the shield of faith, the breastplate of righteousness, the sword of the Spirit, and the helmet of salvation. These are the weapons of righteousness, these are the armour of light. Let us not fear to declare the truth, though thereby we should endanger our life.

Let us be faithful unto the end; let it appear that the weapons of our warfare are not carnal, but mighty through God to cast down holds, and imaginations, and every high thing that is exalted against God. So shall our armour be complete; so shall we show glorious in the field, and be terrible to the enemy; so shall we stand strong and boldly, against sword, and fire, and death; so shall we, like faithful soldiers of our captain Christ, manfully stand against the gates of hell, and resist all the assaults, and quench all the fiery darts of the wicked; then shall we eat of the fruit

in the midst of paradise, and shall receive the crown of everlasting glory.

Let us walk honestly, as in the day, not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying. The apostle setteth down three things as three botches and carbuncles of the soul; they oppress the body, defile the mind, and break the bond and unity of the church of God.

The first is gluttony and drunkenness, the root and mother of all evil; nothing is safe, where wine prevails. This was the iniquity of Sodom, abundance and fulness of bread; they abused the gifts of God, to the dishonour of God. This was the cause of all her filthiness, and her filthiness was the cause of her destruction.

Hereof God speaketh, Deut. xxxii. My chosen people, my beloved, is waxed fat; therefore he forsook God that made him, and regarded not the strong God of his salvation. And again, by the prophet Isaiah, chap. v. The harp and viol, timbrel and pipe, are in their feasts; but they regard not the work of the Lord, neither consider the work of his hands. And in the twenty-first chapter, Behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine,—eating and drinking, for to-morrow we shall die. So through gluttony and drunkenness they despised the threatenings of God, and entered not into the way of repentance, but continued in their sins, and made scorn of the prophets of God.

The people of Israel sat them down to eat and drink, and rose up to play, Exod. xxxii. They forgot God, and the mercies he had showed upon them, and worshipped a golden calf—so gross and so deadly are the clouds of drunkenness. Our Saviour Christ saith, towards the latter day the people shall eat and drink, and be void of care, as in the days of Noah, and destruction shall suddenly fall upon them; therefore Christ saith, Luke vi. Wo be to you that are full, for you shall hunger.

Many have been slain in the fields, but many more have taken their deadly wound by surfeiting; many have been drowned in the sea, but many more have perished by the strength of wine. It is not set down, that the rich glutton was an oppressor, an extortioner, a usurer, or that he came unjustly by his goods; but that he abused the same, that he fared deliciously, and became unthankful, and therefore was punished in hell fire. Then he which before had abundance,

and did swim in wine, had not one drop to quench his thirst.

Many make their belly their God; they have more comfort in the taste of sweet fare than in the consideration of the works of God; their table is turned into a snare, their glory is to their shame. Here will I speak nothing of gluttony and quaffing. God keep it far from Christian tables; it is too, too wild and barbarous; the heathens hate it; nature abhors it; the horse and mule would not use it.

St. Augustine saith, A drunken man doth not commit sin, but he is altogether sin. And therefore his reward is death. St. Paul saith, 1 Cor. vi. Drunkards shall not inherit the kingdom of God; they shall drink the cup of the wine of the Lord's wrath. Therefore Christ saith, Luke xxi. Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness, and the cares of this life; and lest that day come on you at unawares. Therefore saith the apostle, Let us not walk in eating and gluttony; it will drown our senses, it will oppress our nature.

The kingdom of God is neither meat nor drink; our meat is to do the will of our Father. Let us not abuse the creatures of God. Let us eat and drink, that we may live, only to the sustenance of our bodies; that we, by the moderate and sober use of those things, may be the better able to follow and please God in our vocation. The meat for the belly, and the belly for the meats; but God shall destroy both it and them.

Let us think of the cup which Christ had on the cross; his cup was eisel,* and tempered with gall; at his hand let us take the cup of thanksgiving, and call upon the name of the Lord. Let us, whether we eat or drink, remember who it is that hath bestowed his gifts upon us; and whatsoever we do, let us do it to the glory of God.

Another botch and carbuncle is chambering and wantonness. Of this also the apostle warns us; for adulterers and fornicators God shall judge; they shall have their part in the lake which burneth with fire and brimstone, which is the second death; the Lord is the avenger of all such. It is the will of God, that our bodies be kept in holiness; they are the temples of God; he hath called us to be vessels of honour, that we should be holy in body, and holy in

* Vinegar, verjuice.

spirit; that we serve him in holiness and righteousness all the days of our life.

The last is strife and envying. We are one body in Christ Jesus, we are endued with one spirit, we are members one of another. The gospel of Christ is the gospel of peace; he hath broken the stop of the partition-wall; he hath set all things at peace. He hath taught us, Learn of me, for I am humble and meek.—Let us not, saith Paul, Gal. v. be desirous of vain-glory, provoking one another, envying one another.

Let not one of you say, I am Paul's; and another, I am of Apollos—the body of Christ is one, it is not divided. If you bite and devour one another, take heed lest you consume one another. If there be envying, and strife, and dissensions among you, you are yet earnal, you savour not of the Spirit of God. You are but a little flock, the world hateth you; join together, love one another, bear you one another's burdens, and so fulfil the law of Christ.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Love suffereth long, and is bountiful; love envieth not, love doth not boast itself; it is not puffed up; it disdains not; it seeketh not her own things; it is not provoked to anger; it thinketh not evil; it rejoiceth not in iniquity, but rejoiceth in the truth; it suffereth all things, it believeth all things, it hopeth all things, it endureth all things; love is the bond of perfection.

The servant of Christ is not quarrellous. Let us keep the unity of the Spirit in the bond of peace; let not dissension or malice trouble our hearts; let us walk after this manner, and so let us glorify God in our mortal bodies; let us avoid these things, gluttony, drunkenness, chambering and wantonness, strife and envying; they are the unfruitful works of darkness, the way of them leadeth unto damnation.

But put you on the Lord Jesus Christ. If we behold ourselves, and consider our own nakedness, we shall find, that by nature we are nothing else but the children of wrath. Who can call that clean, which is conceived of unclean seed? David saith, Behold, I am conceived in sin, my sins have gone over my head, there is no health in my flesh. None that liveth shall be justified in thy sight. Who can understand his faults? Cleanse thou me from my secret faults.

Job saith, I stood in fear of all my works, knowing that thou wilt not judge me innocent. Again, The stars are unclean in his sight; how much more man, a worm, even the son of man, which is but a worm! Job ix. xxv. In like sort, saith Isaiah, We have all been as an unclean thing, and all our righteousness is as filthy rags. Our virtue, our holiness, our fasting, our prayers, are filthy, when they come to his sight. We cannot say our heart is clean; we cannot say we have not sinned.

God hath shut up all in unbelief, that he may have mercy upon all. That which is born of the flesh is flesh; the spirit fighteth against the flesh, and the flesh against the spirit. Open shame belongs unto us, and to our fathers. Cursed is he that abideth not in all things that are written in the book of the law; and whosoever offendeth in one, is made guilty of all the commandments.

When the miserable and wretched soul boasts itself, saying, I am rich, and increased with goods, and have need of nothing, the Spirit of God maketh answer, Thou art wretched, and miserable, and poor, and blind, and naked. Thou hast nothing to put upon thee to cover thy shame; I counsel thee to buy of me gold tried by the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that thy filthy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see, Rev. iii.

The same Spirit in the apostle giveth his counsel, that we put on us Jesus Christ. Let him cover us with his body, and with his blood, as with a garment; his blood hath cleansed us from all our sins; he is the Lamb of God, that taketh away the sins of the world; he is become unto us wisdom, and righteousness, and sanctification, and redemption.

St. Jerome saith, "If we weigh our own deservings, if we appear in our own apparel, we must despair." And Basil saith, "He that trusts not to good deeds, nor hopes to be justified by his works, has no other hope of salvation but by the mercies of the Lord."

Let us therefore put on us Jesus Christ; let us cover us under his apparel, as Jacob covered himself under the coat of his brother Esau, and so let us present ourselves before our heavenly Father. The phrase of putting on is usual, whereby the apostle means, we must be wholly clad, and possessed with Christ.

In like phrase it is said, in the twelfth of Revelation, There appeared a great wonder in heaven, a woman clothed with the sun. And in Psalm civ. My soul praise thou the Lord. O my God, thou art exceeding great, thou art clothed with glory and honour. And, Which covereth himself with light as with a garment. And, Col. iii. Put on tender mercy, kindness, humbleness of mind, meekness, long-suffering. Chrysostom saith, "Behold, he gives us Christ, to be put on as a garment, which is a heinous thing to be spoken." It passes all sense of nature; it passes the judgment of flesh and blood. Here remember, these words may not be taken, as if Christ were a material and earthly coat, made of cloth to cover our bodies; they are spiritual words, and have a spiritual understanding. Chrysostom saith, "Christ is become all things for thee, thy table, thy garment, thy house, thy head, and thy root." Origen saith, "The word of God is called flesh, and bread, and milk, and herbs." Nazianzen also saith, "After the same manner as our Lord Jesus Christ is called the life, the way, the bread, the vine, the true light, and a thousand things else, so is he also called the sword."

He is spiritually a table, a garment, a house, a root, a head, flesh, milk, herbs, the way, the light, a sword, bread, or drink. We dwell in him spiritually; we are clothed with him spiritually; we grow out of him, and walk upon him, and are made one with him; even members of his body spiritually. We do spiritually eat him and drink him; we live by him spiritually; we eat him by hearing, and digest him by faith. Origen saith, "He is called the Bread of life, that the soul may have whereon to feed."

O brethren! O that we had senses to feel this food, that we could savour of the Bread of life, and taste and see how sweet the Lord is! He that thus tasteth of this bread, shall live for ever.

Chrysostom saith, "We thrust our teeth into the flesh of Christ." And Cyprian, "We fasten our tongue within the wounds of our Redeemer." These are vehement and spiritual kind of speeches, to raise up our senses, and to teach us to feel the unspeakable sweetness of this heavenly feeding.

Likewise said Bernard, "I desire to behold whole Christ, and to touch him, and not so only, but also to come to the holy wound of his side, which is the door that was made in the side of the ark, that I may enter wholly, and go in, even

unto the heart of Jesus." Thus are we taught to lift up our hearts, and to seek those things which are above, where Christ sitteth at the right hand of God.

Why should we then follow the fleshly error of the Capernaites? why should we be so insensible in heavenly things? Let us have some feeling hereof in our heart. Solomon saith, Eccles. ii. The wise man's eyes are in his head, but the fool walketh in darkness. Our Saviour therefore saith, John vi. The words that I speak unto you are spirit and life. To eat the body of Christ, and drink his blood, is not the part of the body, it is rather a work of our mind.

And therefore Ambrose saith, "We touch not Christ by bodily touching, but we touch him by faith." And again, "Stephen, being in the earth, touched Christ, being in heaven." By faith therefore we eat Christ, and by faith we drink Christ; by faith we are apparelled and clothed with Christ. And this is what the apostle saith, Rom. xiii. Put ye on the Lord Jesus Christ. Let us be incorporate in him; let God see nothing in us but the image of his Son, so shall he dwell in us, and we in him.

Take no thought for the flesh to fulfil the lusts thereof. The sons of God rest upon the providence of God their Father; he giveth them water out of the rocks; he raineth down bread from heaven; he openeth his hands, and filleth every living thing with his blessing. The prophet saith, Psal. xxiii. The Lord is my shepherd, I shall not want. The things of this world shall have an end; they fade away, and will not continue. If riches abound, we must not set our heart upon them, but rather be careful for the life to come. We must seek the kingdom of God, and the righteousness thereof, then all these things shall be ministered unto us.

He doth not forbid honest and moderate forecast and provision, as if it were not lawful for Christians to deal in matters appertaining to the good estate of this life; for he hath said unto Timothy, 1 Tim. v. If there be any that provideth not for his own, and namely, for them of his household, he denieth the faith, and is worse than an infidel. Again he saith, Eph. v. No man ever yet hated his own flesh, but nourisheth it, and cherisheth it. Again, writing to Timothy, Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

In which speeches he shows that we are bound to nourish, and feed, and be careful for our bodies.

Though the conversation of the faithful be in heaven, and they seek after the things which are on high, yet while they pass the pilgrimage of this life, they must needs have the fellowship and company of their natural bodies; which they must not so weaken, that thereby they shall become unprofitable, and not able to do service in the church of God, and yet so keep them under, that they may be made obedient to the spirit.

Only we may not be over-careful. To take great care for the body, is to cast away all care for the soul. For, They that will be rich, fall into temptations and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction; for the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves with many sorrows, 1 Tim. vi. Of this care our Saviour speaks, Matt. xix. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

No care can satisfy the uncontented mind. The righteous eateth, and is satisfied; but the belly of the wicked ever wanteth, Prov. xiii. He hath enlarged his desire as hell, andladeth himself with thick clay; he increaseth that which is not his, and cannot be satisfied. The horse-leech hath two daughters, which cry, Give, give. There are three things that will not be satisfied; yea, four, that say not, It is enough, Prov. xxx.

They care not by what means they make their gains; they live in usury, a most filthy trade, a trade which God detesteth, a trade which is the very overthrow of all Christian love; they eat up the people as they eat bread. Such are the ways of every one that is greedy of gain. He would take away the life of the owners thereof, Prov. i. They have hardened their heart against God, they do not serve God, but mammon.

But their gain shall be to their loss, and their money to their destruction. He that giveth his money unto usury, shall not dwell in the tabernacle of the Lord, nor rest upon his holy mountain.

We have here no continuing city; we are strangers, as were all our fathers before us. If we gather riches to ourselves, and are not rich in God, he shall say unto us, O fool, this night will they fetch away thy soul from thee.

Then whose shall those things be which thou hast provided? Let him therefore that hath this world's goods, be as if he had them not. They are the gifts of God. The Lord giveth them, and the Lord taketh them away.

Settle not your hearts upon them; as they come, so will they fade away; they are uncertain; they will deceive you. Set your desire upon heavenly things; seek after the life which is to come in the land of the living. When we shall see those unspeakable joys, we shall perceive that all the pleasures of this life, in comparison of them, were nothing.

Now somewhat more especially to apply the words of the apostle to this present time, It is now time also that we should arise from sleep. God hath delivered us also from the night. We may say, This is the day which the Lord hath made. Let us rejoice, and be glad in it. We may say, He hath showed his mercies towards us, and the truth of the Lord endureth for ever.

Let us look back to the time late past, and behold the night of error and ignorance. What shall I say? where shall I begin, or how may I end? The matter is of great compass, the time I have to speak is but short, and I have no delight to speak of darkness. After God had delivered the people of Israel, and given them passage through the Red Sea, Miriam, the prophetess, sister of Aaron, looked back into Egypt. There she remembered Pharaoh, and his cruelty, how he plagued the children of God; she remembered how, by a mighty hand and outstretched arm, he delivered them, and wrought his wonders upon Pharaoh, and all the land of Egypt.

She looked back upon the great darkness, and upon the frogs, and flies, and botches; she beheld the waters turned into blood, the killing of the first-born of man and beast, the overthrow of Pharaoh and all his chariots in the midst of the sea. And therefore she answered the men, Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he overthrown in the sea, Exod. xv.

Even so, let us cast back our eyes, and make a view of the church. Both I am to speak of it; yet it is needful to say somewhat thereof, that we may rejoice in our deliverance. All things were done in a strange tongue; the priest spake, and the people heard they knew not what; no man could say Amen to their prayers; the matters were such, that he might be reckoned happy who heard them not;

they abused the church of God with vain fables. If you doubt hereof, read their legends and festivals; they know this, they acknowledge it. It might well be spoken of them which Hilary said, "The ears of the people are more holy than the hearts of the priests."

I beseech you, mark the form and fashion of their prayers. To the blessed virgin they said, "Hail Mary, the saviour and comforter both of quick and dead." And again, "O glorious virgin Mary, deliver us from all evil, and from the pains of hell." Again; "Show that thou art a mother." They call her, "Queen of heaven, lady of the world, the only hope of them that are in misery." It were tedious and unpleasant to recite the like their blasphemies. How did these men account of the cross and passion of Christ? what leave they to be wrought by the price of his blood?

To speak nothing of the multitude of their intercessors and patrons, of their false miracles, of their deceivable merits and works of supererogation; how foul a kind of idolatry was it, to worship the image with the self-same honour, wherewith they worship the thing itself, that is represented by the image! As if the thing itself be worshipped with godly honour, then must the image thereof be worshipped with godly honour.

The Holy Scriptures, which are the light to direct our ways, and the power of God to save our souls, were hid under a bushel. Whosoever built himself and his faith upon them, was adjudged a heretic. Marriage was forbidden, and fornication suffered; they did not only devour widows' houses, but drew to themselves the fat of the land, by pretence of their long prayers. I spare your chaste and godly ears, otherwise I were able to rehearse many their foul abuses and works of darkness.

Yet I will show you one of their night-birds, lately hatched in the nest of all superstition. It is the Agnus Dei, here it is.* It was lately consecrated by the holy father, and sent from Rome. They teach that by the virtue of their consecration (or rather conjuration) and blessing, these little things have power to defend the faithful from lightning and tempest!

O merciful God! what hath the pope to do with the lightning, what can a piece of wax prevail to the staying of

* Jewell probably then produced an agnus dei, or the small figure of a lamb, in wax or metal, thousands of which are consecrated and sold every year at Rome, Loretto, and other places of pilgrimage.

a tempest? The Lord of heaven and earth, it is he that sendeth forth lightnings, and raiseth up tempests: fire and hail, snow and vapours, stormy wind, execute his word, Psal. cxlviii. God will send forth his lightning, and consume them. Behold, saith Jeremiah, chap. xxv. the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall down upon the head of the wicked.

Oh! what a shepherd is he, that now in this light of the day thus mocks and deceives the lambs and sheep of Christ! Is this to worship Christ in spirit and truth? is this the hope we have in Christ? is this the profession of the gospel? is this the will of God, to commit our lives to so vile a cake?

Howbeit, there is no cause why any man should marvel hereat. For ignorance, which is the mother of error, by their own confession is become the mother of devotion; and these are the fruits and children of blindness and ignorance. I will speak nothing of that man from whence this gear cometh.* Would that he were the man he would seem to be! But if the light itself be darkness, how great then is the darkness! Yet they say of him, his voice must be received as the voice of Peter, and the word of God himself must take authority and credit of him. Thus hath he come between, like a cloud, and eclipsed the sun of God's glorious gospel.

If we behold either their schools, or their churches, their choir, their pulpit, their prayers, their sacraments, their clergy, their people, their doctrine, or their life, we may truly say, as the prophet said, Jer. xvi. Surely our fathers have inherited lies and vanity, wherein was no profit. We may truly say, The law hath perished from the priest, and counsel from the wise, and the word from the prophet; the blind did lead the blind; they have turned silver into dross, and fed the people with chaff, instead of wholesome and good meats. Blessed be the name of God, who hath given us eyes to perceive their dealings, and hath revealed unto us his word to guide our feet into the way of peace.

I know these things are defended boldly and obstinately; no marvel; for the apostle saith, Rom. x. They have not all obeyed the gospel. There have been, that have called the light darkness, and the darkness light. If our gospel be hid, saith he, 2 Cor. iv. it is hid in them that perish, in whom the god of this world hath blinded the minds.

* These articles, or trash, come.

I will not here make answer to any particular, albeit occasion be offered, and haply it be looked for. Contentions and quarrels have no end. All doctrine shall be brought to trial, the day of the Lord shall reveal errors, and give witness for the truth. God will turn all to his glory. Whatsoever stir is raised up against the truth, it is but a smoke, it will fade and come to nothing.

There are this day many, to all appearance godly men of good life, of righteous dealing, of great zeal and conscience, but yet have not eyes to see these things. I protest in their behalf, as did Paul, they have a great zeal of God's glory; would God it were according to knowledge! We may say with the prophet, Psal. xxxvi. O Lord, thy judgments are like a great deep.

Who hath known the mind of the Lord, or who is of his counsel? God knoweth his time. He hath the key of David; he openeth, and no man shutteth; he is the Father of lights. We are in his hands, both we and all our counsels. God grant we may put off all fleshly affections, and put on Jesus Christ, and that all the earth may see his glory.

Now, on the other side, let us consider how mercifully God hath dealt with us. He hath restored unto us the light of his gospel, and hath taught us the secrets of his heavenly will. We hear him talk with us familiarly in the Scriptures, as a father talketh with his child. Thereby he kindleth our faith, and strengtheneth our hope; thereby our hearts receive joy and comfort.

We have the holy ministration of the sacraments: we know the covenant of baptism; we know the covenant and mystery of the Lord's supper; we fall down together, and confess our life before God; we pray together, and understand what we pray. This was the order of the primitive church; this was the order of the apostles of Christ. If we compare this with the former, we shall soon see the difference between light and darkness.

The kingdom of God now suffereth violence; the sound of the gospel hath gone over all the world, and the whole world is awaked therewith, and draweth to it. The sun is risen, the day is open; God hath made his kingdom wonderful among us. It is now time, now is it time, that we should arise from sleep, for now is our salvation near. Now it is in our mouth, we can speak of it. God grant it may be nearer us, even in our hearts.

The night is past, God grant it be past for ever, that we

be never again thrown into the darkness of death; that the word of life, the truth of Christ, be never again taken from us. And it shall never be taken away, if we be thankful. Unkindness can never escape unplagued. Let us wake, let us wake, our sleep is deadly; let us pray God to awake us, he is able to raise the dead.

Our Saviour saith, John v. The hour shall come when the dead shall hear the voice of the Son of God, and they that hear it shall live. Lazarus was dead, yet he heard the voice of Christ, and rose up again, and came abroad.

Let us put on Jesus Christ; let it appear upon us that we wear him; let us not be ashamed of his gospel; it is the power of God to salvation. If we be ashamed of him and of his word, he will also be ashamed of us when he cometh in the glory of his Father with the holy angels.

Let us cast away the works of darkness, and all doctrines of superstition and ignorance; let us behold the troubles and miseries of other countries. Heaven and earth, our brethren, the care of our salvation, the Son of God himself, put us in mind, that it is now time. While we have time, let us do good, let us seek God while he may be found. The Lord waiteth when he may show his mercies.

Let us turn unto him with an upright heart; so shall he turn to us; so shall we walk as the children of light; so shall we shine as the sun in the kingdom of our Father; so shall God be our God, and he will abide with us for ever.

And thou, O most merciful Father, we beseech thee, for thy mercy's sake, continue thy grace and favour towards us; let the sun of thy gospel never go down out of our hearts; let thy truth abide and be established among us for ever. Help our unbelief, increase our faith, give us hearts to consider the time of our visitation. Apparel us thoroughly with Christ, that he may live in us, and so thy name may be glorified in us, in the sight of all the world. Amen.

SERMON ON ROMANS vi. 19.

Like as ye have given over your members to the service of uncleanness from one wickedness to another, even so now also give over your members to the service of righteousness, that ye may be holy, &c.

For the better understanding of these words, written by the apostle St. Paul, we must consider, that there are two princes of contrary dispositions and natures, who have the rule and governance of this world; that is, God and the devil; and that never was there man, since the first foundation of the world, but was in subjection and under obedience either to the one or the other.

And as God is the Father of light, the God of all good men, so is the devil, the father and prince of this world, the lord of darkness, the king of this age, as saith St. Paul, Eph. vi. and ruler of the wicked. And as all good men fight under the banner of God their Lord, so all ungodly fight under the standard of the devil their prince; and even as the just man hath his reward of God, so hath the wicked man his stipend of the devil.

And thus infidels, Turks, Jews, and all heathen people are under the power and dominion of the devil, under the standard of Satan, and therefore are they not able to think any good, to conceive one good thought, because they fight under his banner, because they have given over all their members to be ordered of the devil, without any feeling of good, without any fear of God. And thus, as I said, do the Turks, thus do the infidels, thus do all heathen people at this day; and so did the Jews in the time of Paul, Eph. iv. they walked in the shadow of death.

But after that it pleased God the Father, by the coming of his dear Son Jesus Christ, to reveal himself unto them, to open and declare his gospel among them, then began the people to renounce the devil, to forsake his law and service, and to betake themselves wholly to the governance of God. And therefore St. Paul, the further to encourage them thereunto, willeth them in this epistle of his, That like as beforetime they gave over their members to the service of uncleanness, from one wickedness to another, so should they now give over the same their members to the service of righteousness.

For to this end was Christ born into this world; to this end lived he here among us; to this end preached he, and taught the people God's holy word, that we, by his example, and the doctrine of his gospel, should live an upright and holy life. And therefore Zacharias, that holy prophet, being filled with the Holy Ghost, prophesied and said, before Christ's birth, that Christ should for this cause appear in this world, That we, being by him delivered from the fear of our enemies, might serve him in pureness and holiness all the days of our life, Luke i.

And St. Paul likewise saith, Eph. v. Ye were in darkness, but now ye are light; walk therefore as becometh the children of light. Therefore are we delivered from the power of darkness, saith St. Paul, that we should walk in the light, and have no fellowship with the unfruitful works of darkness. And so, 1 Thess. iv. God hath not called us to uncleanness, but to holiness and sanctity of life. Thus hath he called us, that we, not only in body but in soul, should be pure and unspotted.

And therefore St. Paul unto the Romans, Know you not saith he, (chap. vi.) that all we which are baptized into Jesus Christ, are baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, even so also should we walk in a new life. And for this cause this same Paul likewise saith, Rom. xii. Show yourselves as quick and lively members. And, Give over your bodies for a sacrifice, holy and acceptable before God. And, 1 Cor. iii. Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you?

These and many such other lessons has St. Paul given us, to call us unto pureness and holiness of life. Let us therefore, good brethren, live holily. Consider that God hath not called you to uncleanness, but to purity of life; consider, if ye be baptized with Christ into death, you must also walk with him in a new life; let your bodies be a sacrifice, holy and acceptable unto God; show yourselves lively members of Christ, and the temple of the Holy Ghost. St. Paul saith, 1 Thess. iv. God hath called us, God hath appointed us to live in soberness, to live in pureness, to live in holiness; and this not in one part of our bodies, not in one part of our souls, but in our whole bodies, in our whole souls.

For Christ our Saviour suffered not his body to be crucified in one part; but even from the sole of the foot to the crown of his head, Matt. xxvii. was he beaten, rent, and

torn, and miserably tormented in his whole body; his body was scourged with whips, his head pricked with thorns, his hands and feet nailed to the cross, his side pierced with a sharp spear. For Christ, speaking of himself, saith, Psal. xxii. They have digged my hands and my feet, they have made holes through them.

And thus, since Christ suffered all his whole body to be tormented for us, since he suffered all his members to be crucified for our sakes, let us apply ourselves and all our members, to serve and please him in holiness and upright living all the days of our lives. And therefore saith St. Paul here, Ye have now betaken yourselves unto Christ, therefore let your conversation be accordingly; live as becometh the servants of Christ; for even as before this time ye gave over your members to uncleanness, from one wickedness to another, so now give over your members to the service of righteousness. And such was the life of all Christian men in the beginning of God's church; such was, I say, their life and living; they subdued their flesh, they mortified their members, and gave them over wholly unto Christ, and so made them members unto righteousness.

When Christ walked here on this earth, and was conversant in our flesh, and this nature of ours, at what time he entered into the house of Zaccheus, who was a ruler of the publicans, and desired to see Jesus; Zaccheus was turned into a new man, and he stood forth, and said unto the Lord, Luke xix. Behold, Lord, the half of my goods, I give unto the poor; and if I have defrauded any man, I restore him fourfold. Thus was he, only by the presence of Christ, turned into a new man; thus he, of an uncircumcised publican, was made the child of Abraham, and of a sinful and wretched creature, he became forthwith a Christian. And so in like manner, when Christ had but once called unto Matthew, and bade him follow him, immediately he left the toll-gathering, he left the receipt of the custom, he left his own proper gain and profit, and ran after Christ. Of such force was the presence of Christ unto Zaccheus, of such power was the commandment of Christ with Matthew the toll-gatherer.

Augustine, a little before he returned unto Christ, and embraced his truth, he feared, he trembled, and always stood in doubt; but so soon as Christ had once inspired him with his Holy Spirit, and revealed his truth unto him, forthwith, without any further doubt or delay, he renounced his errors, and became a perfect Christian.

There was once a Christian man, whose name was Eusebius, and being demanded what he was, answered a Christian; being asked what countryman, he said a Christian; who was his father, a Christian; where he dwelt, a Christian; and so to each other demand, he answered a Christian; as if he would say, Whatsoever I am, I am nothing but a Christian.

In the beginning of God's church, all good men were called Christian men; and yet was it not one thing to be a Christian and a good man. The Christian men, for that they considered they were called to salvation, to redemption by the death of Christ, and to the inheritance of heaven, they had their delight and only felicity in heavenly things; they esteemed not the vain pleasures of this world; and because they thus carried Christ in their bodies, because they had their members crucified unto Christ, therefore were they called Christians.

And so should we do, good brethren; so should we consider our redemption, so should we mortify our members; and renouncing the vain delights of this world, we should fix our eyes, our minds, and all our doings on heavenly things alone. Cyprian saith, The people come to learn the gospel, to hear the word of God; and wherefore? That they might work according unto the gospel, that they might bring forth fruits worthy the word of God, that they may thus do, therefore they hear God's word, saith Cyprian. And if we do not thus, whatever we brag of our redemption, whatever we brag of our profession, whatever we boast of the knowledge of God's gospel, it is to no end, it is not to effect or purpose. Therefore, if we have heretofore given over our members unto uncleanness, from one wickedness unto another, now let us give over the same our members unto the service of righteousness. For saith St. Paul, What profit, what fruit had ye at that time in those things whereof ye are now ashamed? For the end of such things is death.

It is the part of a wise man, and the office of a discreet man, in such good order to dispose all his business, and to bring all his doings to so good end, that he take no foil, nor have any shame therefore. Ye have committed sin, saith St. Paul, ye have given over your members, from one wickedness to another, and now ye are ashamed, now are ye sorry for those your misdoings; but what profit then had ye of those things whereof you are now ashamed?

This is a horror, and the greatest horror that may be,

that no man can commit sin without a great burden of conscience, without a great torment and disquietness of mind. Judas, when he had betrayed his master Christ, his conscience speedily accused himself, and was so great a burden to him, that, to be delivered and eased thereof, he went immediately and hanged himself, Matt. xxvii.

When Cain had slain his own brother, and committed that execrable murder, God said unto him, Gen. iv. Why dost thou lour? Such a thing is sin, that whosoever committeth it, it will forthwith appear in his face; it will appear, and show in his countenance. But happy is that man who soonest comes to repentance; happy is he that is soonest sorry for his sins and misdoings.

Adam, so soon as he had eaten of the forbidden fruit, and so transgressed the commandment of God, God called unto him, and said, Gen. iii. Adam, where art thou? He answered, I am fled away, Lord, I hide myself. And why fled he away? why hid he himself from the sight of God? Because he was ashamed. The prodigal son spoken of in the gospel, after he had riotously consumed his whole substance, and so was brought to extreme poverty, he returned again, came home to his father, fell down before his feet, and said, O father, I have sinned against heaven and against thee, Luke xv. Why said he thus? Because he was ashamed. The people in the time of Daniel the prophet, when they saw their own wickedness, and repented them thereof, cried out and said, Dan. ix. Shame is come upon us, shame and confusion is this day fallen upon us. David the prophet when he had by tyranny caused his faithful and trusty servant Uriah to be slain, thereby to have his pleasure of Bathsheba his wife; and after he had seen his own folly, cried out unto God, saying, Psal. li. Have mercy upon me, O Lord, because I know mine iniquities. And why said he thus? Because he was ashamed. Jeremiah said, After thou hadst, O Lord, showed me mine offences, I was ashamed.

Thus, good brethren, a wicked conscience evermore bears shame about with it, evermore carries a most heavy burden, evermore is pricked and tormented, and never at quiet. And though there are some men so given over unto sin, that they feel no shame in this life, that are not moved in their conscience in this world, yet may they assure themselves they shall feel bitter torments in the world to come, and eternal shame that never shall have end. And if there are any that will now say, as the people in the time of Daniel did,

Whatsoever we do, God will not look unto us, he regardeth not our doings, whether we do good or evil, God hath no respect unto it; and so be nothing moved in their conscience for their sinful living; when they shall be cast into utter darkness, where shall be weeping and gnashing of teeth, then shall their conscience be moved with repentance, then shall they be ashamed; but then all too late.

Remember the glutton, the rich glutton, who in his lifetime had nothing but pleasure, never felt adversity, nor ever was pricked in conscience for his misliving, after he fell into hell-fire, he was there tormented, and the worm of his conscience began to gnaw him; then he cried out unto Abraham, then he was ashamed, but then it was too late, Luke xvi.

And thus shall the wicked people do at the last day; the wicked people, I say, who shall then be living, and see the great terror of that day. They shall say unto the hills, Fall upon us; unto the mountains, Come cover us; then shall their own wicked consciences accuse them, then shall they be ashamed, but then too late.

Now, good brethren, what profit had all these of their own sinfulness? What profit and advantage had they of all their wickedness? What profit had Adam, by transgressing the commandment of God? What profit had Cain for murdering his brother? What profit won the prodigal son, by mispending of his father's goods? What profit had the people in the time of Daniel for their misliving? What profit had David by killing of Uriah? What profit had the rich glutton that lived in such pleasure? What profit, I say, had all these of their wickedness? No profit, no commodity, no pleasure at all, nothing else but shame and confusion.

Even so here St. Paul; What profit, said he, had ye then of all those things, of which ye are now ashamed? It appears well ye have gotten nothing but displeasure, nothing but shame and confusion. For the end of such things is death.

And this that is well spoken of honesty of life, this that is well applied to honest conversation, may well be spoken and applied to religon. For it behoves a man so to worship God, that he have no shame, no confusion therefore.

But, alas! from the beginning, even from the first creation of man, there have been good, there have been bad: some there have been, that, forsaking the living God, have worshipped their own devices: some, instead of God, have worshipped stocks and stones; some have sacrificed to the sun and moon, and made them their gods, and this hath been

from the beginning. Jeremiah writes, that the people in his time said, We will do sacrifice, and offer oblations unto the queen of heaven; for so, said they, our fathers did, and did prosper in their doings. Some said unto the stone, Thou art our father, and to a stock, Thou art our God, arise and save us, Jer. xliv. 2. And this hath been even from the beginning. The Babylonians worshipped Bel their god, which was but a block: they worshipped also a dragon, which they called their living God, and this did they in good earnest. The Israelites made a golden calf, and fell down before the same, and worshipped it, and said, These are thy gods, O Israel; these are they that brought thee out of the land of Egypt, and delivered thee.

We read also, that they worshipped a brazen serpent, and burnt incense and sacrifice unto it. And as they had these vain idols for their gods, so likewise had they a number of superstitious ceremonies of their own devising, which here were too long to be spoken of. And all this did they of blindness, thinking they had done well, meaning nothing but good therein. But afterwards, when it pleased God to show them their own blindness, to show them their folly, to show them the wickedness they walked in, then were they ashamed of their doings; then, I say, they were ashamed and confounded. And therefore, said Jeremiah the prophet, Truly our forefathers followed after lies.

The gentiles, when they perceived that the sun and moon, their chief gods, were indeed no gods, and able to do them no pleasure, then were they ashamed. When the people of Babylon saw and understood their own folly, in worshipping their god Bel and their dragon, that they were not such as they took them to be; then they were ashamed. And so in like manner, when the Jews saw before their eyes their golden calf molten, and their brazen serpent broken and ground into powder; then were they ashamed; then were they sorry and ashamed of their former doings.

Thus saith the prophet Isaiah, or rather God by the mouth of his prophet, Why offer ye so many sacrifices unto me? Offer me no more oblations; I abhor your incense; I may not away with your new moons and sabbaths; I am troubled with them, I am weary of them: who looketh for these things, who commandeth you so to do? Isaiah, in another place also, Why do ye lay out your money for the thing that feedeth not, and spend your labour about the thing that satisfieth not? In another place, the same prophet

saith, They make my people forget my name for their own traditions. He saith also, They weave the spider's web; they do nothing else but breed the cockatrice eggs, and weave the spider's web. My people, saith God, by his prophet Jeremiah, have forsaken me, their Lord, and digged themselves pits, that can hold no water.

Isaiah calleth man's invention dross; Jeremiah calleth it chaff; Malachi, excrement; Zechariah, God's curse. Christ himself calleth it the leaven of the pharisees. He calleth it also utter darkness. Thus it pleased God to describe unto us man's invention, to call it cobwebs, to call it filth, to call it dross and chaff, excrement, God's curse, the leaven of the pharisees, and utter darkness. And this he does for none other purpose, than only to make his people ashamed of their own inventions, ashamed of their own devices.

Paul, notwithstanding he was a great learned man, skilful in the laws and customs among the Jews, brought up at the feet of Gamaliel; yet when he knew Christ, when he was filled with the Holy Ghost, and embraced God's gospel, he was ashamed of all he had learned before; he was ashamed of his own ignorance.

St. Thomas, who would not believe Christ to be risen from death, when he felt Christ's side, and had put his finger into his wound, then he was ashamed, then he was sorry for his unbelief. The Jews, when they perceived their own folly and ignorance, said, O men and brethren, what shall we do? Acts ii. The Ephesians, when St. Paul had preached unto them, and they received the doctrine of Christ, by and by, such as used curious crafts, came and brought their books of enchantment, their books of witchcraft, and burnt them; cast them into the fire, and burnt them, so much were they ashamed of their own folly. And so St. Paul; When I was a child I spake as a child, I understood as a child, I imagined as a child; but as soon as I was a man, I left all childishness. Now I am become a man, and therefore I am now ashamed of my childishness, 1 Cor. xiii.

Thus might the prophets have said to the gentiles, What profit had you of your gods, the sun and the moon? What profit had you of them, whereof ye are now ashamed? So might Moses have said to the children of Israel, What profit had ye in this golden calf? So Hezekiah, What profit had ye in this brazen serpent, of which ye are now ashamed? Even thus Isaiah might likewise have said, What profit had ye in your calends, and new moons, in your holy days

and sacrifices? And so the other prophets might well have said, What profit had ye in your dreams, in your spider cobs, in your dross, in your chaff? What advantage had ye of all these things? Alas! ye are now ashamed of them, and therefore ye had no profit of them; ye had no pleasure by them; they brought you no advantage; they brought you only shame and confusion.

Thus let us weigh and consider what profit we had in times past of those things of which we are now ashamed. And let us consider how much we are beholden to God, that now we may see and know our own folly and ignorance, and so be ashamed. But herein there needs not many words, for there is no man so blind, but may well see, no man so deaf, but may well hear, no man so dull, but may well perceive and understand, the great error, the great blindness, the great darkness that we have been in. And therefore let us all now give God thanks that he hath restored his light unto us, and taken that great error and darkness from us. Loth I am here to speak of those things whereof we may be ashamed; loth and sorry I am to repeat that whereof we are now ashamed; but this place now requires the same; this time and place wills me somewhat to speak thereof.

The time hath been, that we have put our trust in pardons, in bulls of the pope's, in vain scrolls and writings of his; yea, and in them we have had greater hope and affiance than in the death of Christ, or merits of his passion. We have fallen down before images, before stocks and stones, such as had eyes, and saw not; ears, and heard not—before them we prayed; before them we kneeled, and stuck up candles. But now we are ashamed of them; we all are, I think, now sorry and ashamed of this our folly; but what profit had we then of all these things?

Sometimes we prayed in a strange tongue, in a tongue that we understood not; we prayed contrary to the use that was in the patriarchs' times, in the prophets' times, in the apostles' times; but then what profit had we of those prayers whereof we are now ashamed? We have seen lawful marriage forbidden, and men's lawful wives taken from them, and yet the use of a concubine granted, as though God were displeased with marriage, and pleased with sin; but what profit had ye then of that of which ye now are ashamed?

We had baptism, but we understood not the principles of our faith; and even as the prophet spake of his time, Hosea iv. The priest is become like the people; so might we well

have said of our own time, blind were they both, and therefore both fell into the dike. This we are now ashamed of; but what profit had we then thereby? The prophets, said Jeremiah, (chap. v.) teach falsely, and the priests follow them, and my people hath pleasure therein.

And lo, even this same which the prophet Jeremiah said the priests and prophets did in his time, we ourselves have seen done in our days, and now we are ashamed thereof, but what profit had we then by it? We had the sacrament of Christ's body, but we knew not why Christ instituted the same; we knew not why Christ left us that sacrament; we did all things contrary to Christ's institution.

Christ ordained a communion; but we had a private mass. Christ ordained that the whole people should receive in both kinds; but we ministered it under one kind alone. Christ, when he instituted this sacrament, spake in the common tongue, that all might understand him; but we, contrary to Christ, contrary to the apostles, contrary to the primitive church, consecrated the same in an unknown tongue, that no man might understand us. And hereof are we now ashamed; but what profit had we then thereby?

We have known this to be taught, that the bread in the sacrament was turned into the very body and blood of Christ our Saviour; this we all know, and do yet remember. But Christ, when he said the sacrament should be turned, meant not that the bread should be turned into his body, but that we who receive the same should be turned; that we, I say, should be turned, and made one body with him.

This was the meaning; this, I say, was the meaning of our Saviour Christ. And therefore St. Paul; The bread which we break is the participation of the body and blood of Christ. For we many are one bread, and one body, inasmuch as we all are partakers of one bread, 1 Cor. x. Christ himself said, I will drink no more of the liquor of the vine, Matt. xxvi. Christ, I say, after the consecration, said he would not drink any more of the liquor of the vine. The blood of Christ is not wine; it is not the liquor of the vine.

Augustine saith plainly, "That which you see on the table is bread." Theodoret also: "The substance and nature of the bread is not changed," saith he. Gelasius likewise, whom peradventure you will the more credit, because he was sometime bishop of Rome, saith, "There leaveth not to be the substance of bread." The nature of the bread

remaineth in the sacrament. Chrysostom also; "The substance of the bread is not altered."

I could say more; but this is, for this time, enough; this only, I trust, amongst a number of other, shall be now sufficient to persuade you the truth herein. You see here, that Augustine, Theodoret, Gelasius, and Chrysostom, do all affirm and herein agree, that the substance or nature of the bread, after the consecration, is not changed.

Let us therefore, good brethren, notwithstanding we have been otherwise taught; let us, I say, believe these holy doctors; let us credit them; they will not mock us; they will not deceive nor beguile us. But this other doctrine, this doctrine of transubstantiation, was of late devised, not past three hundred years ago, in the council of Lateran. And there, upon this new device of theirs, they made a great solemn and festival day, and called it Corpus Christi day. And now we are ashamed of this; but then what commodity, what profit had we thereof?

We found out of ourselves a new sacrifice, the sacrifice, I mean, of the mass, as though the death of Christ had not been a sacrifice sufficient; as though Christ's blood had not, once for all, washed away our iniquities; as though Christ had not said, I have paid the ransom for your sins. It were an infinite labour to repeat unto you particularly, all the abuses of late days used in the church of Christ; you yourselves can well remember them; I need not here to rehearse them unto you. But then what profit had ye of all such things of which you are now ashamed?

But some men there be peradventure, that will not be ashamed of these abuses, but always uphold and maintain the same; and such, if there be any, are like those whom Jeremiah prophesied of, saying, Thou hast taken an harlot's countenance; thou hast gotten thee a whore's forehead, and canst not be ashamed; they are like them also of whom Isaiah the prophet saith, Malice hath made you blind: you bark against the truth. This is the sin that never will be forgiven; this is so great an offence, that it will never be pardoned. Therefore let us to whom God hath given eyes to see, ears to hear, and hearts of understanding; let us, I say, consider that it is no shame to confess our errors, to acknowledge our blindness; but shame it is to continue in error; too much shame it is to remain still in blindness; and such as will not be ashamed of their evil, but laugh at, and scorn

others that are sorry and ashamed, may well be likened unto those whom St. Paul, writing to the Ephesians, speaketh of, saying, They being past repentance, have given themselves over unto wantonness, to work all manner of uncleanness, even with greediness. And such are given over unto a lewd mind. Such David the prophet speaks of, saying, They cast their eyes down to the ground. For such as wilfully offend, and wittingly cast away themselves, there is no salvation. Paul saith, Rom. vi. Their end is death; their end is only destruction. This is the same that St. John speaketh of, which neither shall be forgiven in this world, nor in the world to come.

Wherefore were they cast into hell, who now lie therein? For what cause continue they in those endless torments? Because they would not acknowledge their errors; because they would not be ashamed of their own folly.

Wherefore are there in hell-fire unquenchable torments, such as cannot be thought, utter darkness and eternal death, but only to punish such as wilfully live in wickedness; to plague them that will not be ashamed of their sins and offences? They shall be cast into utter darkness, where shall be weeping and gnashing of teeth, into fire that never shall be quenched, where the worm of the conscience never dieth.

If we delight in covetousness, in adultery, in fornication, and filthy living, the end, let us say, is death; the end thereof is none other than eternal death. The prophet David said, Psal. xv. O Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life, that doth the thing which is right, and speaketh the truth from his heart; he that hath not sworn and deceived his neighbour. But, O merciful God, who walketh now innocently? who leadeth an uncorrupt life? who doth the thing that is right? who speaketh truth from his heart? What man is there that hath not sworn and deceived his neighbour?

Jeremiah, speaking of the people in his time, saith, They are ashamed, nay, they are not ashamed. And even so may we of our days well say, The people are not ashamed; they are nothing sorry nor ashamed of their evil living. These St. Paul speaketh of, writing unto the Philippians; I speak with tears, saith he; they are the enemies of Christ's cross; their end is damnation; their glory shall be turned into shame, Phil. iii.

And shall we then live thus? shall we thus die? shall we thus end our lives? shall we thus appear at the latter day, and not be ashamed? Shall adulterers, fornicators, whoremongers, covetous persons, come and stand before the judgment-seat of God, before the throne of his majesty, and not be ashamed? Is this the marriage-garment that we should be clad with? Are we those that are called to the feast by the Bridegroom? Are we Christ's brethren, and heirs of the kingdom of God? No. The wicked shall not arise in judgment, saith the prophet David; the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous, Psal. i.

Wo be unto them that run from God with a desperate mind; wo be unto them that wilfully forsake and fly from him. Gregory saith, "One sin linketh another, as one link of a chain holdeth the other." It is a horrible thing to turn from God; it is a terrible thing to fly from him; for if we turn from God, whither shall we go? If we fly from him, whither shall we run? Our own conscience, though we hide ourselves ever so close, shall be as a thousand witnesses against us; our own conscience shall utter and bewray us. Augustine saith, "If we do not indeed repent, we feign that we do repent;" we only feign, saith he, that we do repent, and so we mock with God.

But God will not be mocked of us; he will not be deluded by us; but we shall be ashamed and confounded when we appear before God; when we appear, I say, before the judgment-seat of God. But then what profit shall we have of that whereof we are ashamed? what advantage shall we then have of that whereof we are now ashamed? Let us consider, that we are flesh of God's flesh, bones of his bones, and members of his members. And therefore let us give over our whole bodies, let us give over all our members; let us give over our eyes, our ears, our tongues, our hearts, unto the homage and service of God. So shall we have profit of Christ our Saviour; so shall we have profit of his death and passion, and so shall Christ say unto us, Come ye blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world. Amen.

EXTRACTS FROM OTHER SERMONS.

CHRISTIAN UNION.

Good brethren, let us lay aside all contention, all strife and debate, and let us look up unto heaven; let us cast our eyes thither, where is no rancour, no discord, no strife, no debate; let us fix our eyes, our hearts, and our whole minds on Jesus Christ; on him, I say, who, hanging on the cross, prayed for his persecutors, and said, O Father, forgive them, they wot not what they do. Let us imagine that we now behold him, and that he now spreadeth out his arms unto us, and saith, O thou sinful man, that slumberest in thy sins, and sleepest in thine own wickedness, awake; now is it time for thee to awake out of thy slumber, and arise from thy heavy sleep: remember, thou art a Christian man, consider thou art a limb of my limbs, a member of my body, the child of God, and coheir of my Father's kingdom.

You children of men, how long will you dwell in your old wickedness? how long will ye live in hatred one with another? how long will ye continue in rancour and strife? Shall I so forgive you as you forgive your neighbours? and shall I so pardon you your sins, as you pardon your brethren their offences? Oh! I forgave thee thy great debt, and wilt not thou forgive thy brother that little wherein he hath offended thee? I have paid his debt, I have paid the ransom for his trespass; if my blood be a sufficient ransom for the same, for that blood's sake of mine forgive him; if nought else will move thee, if thou wilt not for his own sake, yet for my sake pardon him.

Good brethren, we have long enough served the devil, the prince of this world; let us now serve God our Maker, and Christ our Redeemer. We have long enough, yea, too long, continued in rancour and malice one with another; let us now therefore, if there be any society between God and us, if there be in us any love of Christ, if there be any fear of God's wreak and vengeance, let us one forgive another; let every man forgive his Christian brother; let us all cast aside all rancour, strife, and debate, and so let us dwell together in unity, in brotherly love and concord.

This day we have heard God's gospel preached unto us, this day we have learned out of the word of God, that if we be Christians, we should live like Christians; if we be the children of God, we should live as becometh the children of God, without envy, without hatred, without strife or malice. Let us therefore now leave off our old contention and strife, let us even here, in this place, one forgive another, and so be reconciled one unto another, and say, O Lord, forgive us our sins, as we forgive them that trespass against us. This is our profession, this is our religion; hereunto are we called of God, appointed by Christ, and commanded by his holy word. Let us consider our white and hoary hairs, let us behold our rivelled skin, let us have always before our eyes the grave, whereunto we are creeping; let us consider that death daily hangeth over our heads. And shall we then in this sort live out the rest of our years? shall we thus die, and come to our graves?

Let us show ourselves in our works to be the children of God, and the brethren of Christ; let us not show ourselves Christians in name, and not in deed; let us not love in word alone, but in deed and verity; let us not requite evil with evil, one mischief with another, but let us, according to St. Paul's rule, Rom. xii. overcome evil with good, hatred with love, and so fulfil the law of God.

So shall God hold back his sword, though already drawn; so shall he not smite us, though he hath bent his bow, prepared him the weapons of death, and ordained his arrows to destroy. But God shall continue our God, and remain with us for ever. Amen.

THE ZEAL TO BE SHOWN BY MINISTERS FOR THE SALVATION OF SOULS.

These things I speak now to them which have taken upon them the ministry of God's word, to them that have taken upon them to be guides unto the flock of Christ; to them I speak this, to put them in remembrance, that they never forget their message, that they forget not their duty, that they improve, rebuke, exhort, and control the people; that they be earnest and fervent, calling still upon them, both in time and out of time, in season and out of season; that they fulfil the office whereunto they are called; that their conscience may be found without spot; and, in conclusion, that they may plant, that they may water, and God may

give the increase; that they may both reform the ungodly, and encourage the godly.

And this have we in our commission, this is our duty, this will be required of us; and this if we do not, we shall be found faulty, for we are debtors unto all men, Rom. i. as well unto the page, as unto the prince; unto the poor, as unto the rich; unto the foolish, as unto the wise; unto the bad, as unto the good. And therefore, my brethren, even for this cause alone, all good and godly preachers, and such as were sent from God, have ever been so zealous, and have so much desired the salvation of God's people.

O my brethren, consider the zealous heart that Moses, the zealous affection that Paul, had unto the salvation of the people. What think you is it to be stricken out of the book of life? what think you is it to be a man accursed, and to have portion among reprobates? Moses was content to be blotted out of the book of life, so that the people of Israel might be saved. St. Paul was content to be accursed, and cast from the face of God, so that God's people might not be cast to perdition.

Thus they, of an earnest heart and zealous love they bare to the congregation of God, wished their own destruction for the safeguard of others. Therefore also it behoves you, my brethren—you that are temporal men, it behoves you, on the other part, not to despise God's messengers, not to set light by them that preach you the gospel and glad tidings of your salvation.

Whensoever we hear the word of God preached, notwithstanding the preacher bear no pomp of eloquence or show of great learning, notwithstanding he be a simple and poor man; yet if he bring unto us the rule of Christ's gospel, if he teach us the will of God, and the glory of his word, let us not despise him; let us consider that he is God's messenger, and appointed by God to help us to salvation.

THE ACCEPTABLE TIME.

God saith, In an acceptable time have I heard thee, and in the day of salvation have I succoured thee. These words are written in the prophecy of Isaiah, and they were pronounced by him, of the appearance of Christ our Saviour, and his coming into this world. And these words, thus spoken by the prophet, St. Paul here fitly applied to the preaching of Christ's gospel. For, like as our Saviour came

into the world at such time as Christ was born, so when the gospel is truly preached, and God's holy word sincerely taught us, then is Christ opened unto us; then is the acceptable time, and our salvation is wrought thereby.

Therefore St. Jerome, that holy father and old doctor of the church, saith, As often as we hear the gospel of Christ preached unto us, so oft the flesh and blood of Christ is poured into our ears. And these words of his do plainly and most evidently show us, how we should understand the eating of Christ's body and drinking of his most holy blood in the sacrament. These words, I say, may sufficiently teach us what is meant by the eating and drinking of Christ's body and blood. This is it that St. Paul here speaketh of, that they receive not the grace of God in vain. And whensoever the gospel of God is truly and sincerely preached, and is received accordingly, then is the acceptable time, then is the time of grace and salvation.

Oh, what a comfortable saying is this! Whensoever we hear the gospel taught us, whensoever we hear God's holy word preached unto us, then is the gate of salvation set open unto us, and then is the time of grace. And on the contrary part, when God's word is taken from us, and the light of his gospel hidden from our eyes, then is the gate of salvation shut upon us, and then is the time of perdition.

But, alas! the time of grace, the acceptable time, the time of mercy and salvation, hath oftentimes but little continuance among us. Oftentimes it hath small time of abiding with us. For before Christ appeared, and was born into this world, for the space of four thousand years, the whole world, the Jews only excepted, was in ignorance and altogether blindness. And when Christ was born, when he once appeared, then was the acceptable time; then was the time of grace; then was the time of salvation.

Here some man will peradventure say, Why did God suffer the whole world so long to be in blindness? Why would he in that time have no respect to any other nation, but only to the nation of the Jews? This case is deep, and passeth our capacity to reason, it is above the reach of man's understanding, and therefore herein we have only to submit ourselves, to humble our hearts and our minds, and say with the apostle, O man, what art thou that findest fault with God? What art thou that reprovest the Almighty?

As God of his providence and good wisdom hath

appointed for us both summer and winter, the spring, and likewise the fall of the leaf again; so hath he ordained a time of light and a time of darkness, a time of salvation and a time of destruction. And no man may say unto him, Why dost thou thus? These things seem good in his eyes, and therefore what art thou, O man, that will call God to account why he doth this, or why he doth that? Rom. ix.

Thus it pleaseth God, and standeth with his good will, oftentimes to show us his light, and the glory of his gospel; and oftentimes again to take the same from us, and leave us altogether in blindness, altogether in ignorance, altogether in utter darkness.

For so he hath said by Amos his prophet, I will send hunger upon the earth, not the hunger of bread, nor the thirst of water, but hunger to hear the word of the Lord; so that they shall go from one sea to the other, yea, from the north to the east, running about to seek the word of the Lord, and shall not find it, Amos viii. Christ himself also, in the gospel, saith, The kingdom of God shall be taken away from you, Matt. xxi.

Good people, let us consider that God, of his goodness, hath sent unto us this acceptable time, the time of mercy and grace; that he hath delivered us from the horrible thraldom that we sometime lived in; that God hath put away the blindness, and dispersed that great darkness whereunder the whole world was sometime whelmed, that we may now worship him in spirit and holiness, without superstition or idolatry; that we may now walk in the light without any error or wandering. And this great blessing of his, whoso seeth not, I pray God open his eyes, that he may both see and understand it.

Let us not, good brethren, let us not take this grace of God in vain; let us not despise this gospel of Christ, whereby the whole world is saved. God knoweth how long this acceptable time, this time of grace, this time of salvation, shall last and continue amongst us. And what knowest thou, O thou man, whether by one only sermon many may not be converted, and won to the faith of Jesus Christ? St. Peter, by one only sermon, converted five thousand people.

St. Jerome hath a saying worthy to be noted, and it is this: "I know not whether that soul may be saved, which is negligent in hearing the word of God and the gospel of his salvation preached." I now not, saith he, whether such a

soul may be saved! Alas! good brethren, we are not able to save you; God is your only Saviour and Redeemer; we are but God's messengers, sent unto you; we are but helpers appointed to exhort you to the gospel of God, and to open unto you the glory of your salvation.

If you then will wilfully refuse to hear God's holy word, and will not embrace the same, we cannot save you; we are not able to work your salvation. I myself rose up ever betimes, to warn my people, saith God by his prophet, Jeremiah vii.; I myself stand all the day at the gate, crying unto them to commune with them, yet would they not hear; I called unto them, yet would they not answer me.

O my dear brethren, God knocketh; let us open the gates of our hearts unto him; he calleth, let us hear him; he crieth, and willeth us to come up to him. O therefore let us run, let us make haste, let us fly unto him. I have ever stretched out my hands to an unfaithful people, saith God by his prophet, Isaiah lxv.; all the day long have I stretched out mine arms unto a people that will not hear me; all the day long have I stretched out mine hands unto them, and yet they will not know me; I have sent you the acceptable time; I have given you the days of grace, the days of mercy, the days of salvation.

O then let us not receive this acceptable time in vain; let us not take this grace of God in vain; let us remember how many thousands of people perish this day for want of the gospel of God, and knowledge of his holy word. We are they whom God hath called to be his children, whom he hath appointed to be saved, whom he hath received to his grace and mercy.

If we have any great policy; if we have any great knowledge; if we have any learning, riches, wealth, and felicity in this world; let us consider that we have them from God alone; that God giveth us our policy; that God giveth us our knowledge; that God giveth us our learning; that he alone giveth us our riches, our wealth, and all other felicity that we have in this life. O then let us not take these great gifts of God in vain; let us not take these graces of his in vain. Let our lives so shine before men, that they may see our good works, and glorify our Father which is in heaven. Amen.

THE END.